

The Enemie of Idlenesse.

Teaching a perfect plat-
forme how to write Epistles and
Letters of all sortes : as wel
by answer as otherwise : no
lesse profitable then
pleasant.

*The whole divided into foure Books
now newly published and aug-
mented, by W. F.*

The Contentes appeare in the
*Table at the latter ende
thereof.*

This booke by practise of the pen,
And iudgement of the wise
Stands Enemie to Idlenesse,
And friend to exercise.

Imprinted at London by
Robert Robinson, Anno.
1593.

40301

T
V

V
Le
Or
Or
Or
Wh
Wh
An
San
Ap
Ne
Ha
An
Wh
An
An
Wh
As
Far
Of
Of
An

To the right worshipful and
vertuous, Master Anthonie Rad-
cliffe, Master of the worshipfull Companie
of the Merchant Tailors of London,
and other the Wardens and Commo-
naltie of the same: All increase
of Worship, with prosperous
proceedings, and eter-
nal felicitie,

Who conuets craggie rock to clime of high Pernassus hil,
Or of the happie Helicon, to drawe & drinke his fil:
Let him the worthy works suruiew of Phare that famous wight
Or happie phrase of Heywoods verse, or Turberuiles aright;
Or Googe, or Golding, Gascoine else, or Churchyarde.
Whetstone, Twyne:

Or twentie worthy writers moe, that drawe by learned lyne,
Whose painful pen hath wel procur'd ech one his proper phrase:
Whose right renoune aboute the skies trouphants fame shal raise
And haue him hence: No such thing here thats worthy scarce the
Same onely how to learne t'indite a Letter, this is true. (view,
Appelles painted peece packe hence, so is Pigmaliions skill,
No curious cunning toucheth here fine fancies to fulfil.

Here rests a plain unpolisht worke wheras grosse heads may grope
And find therein some needful thing for their behoofe (I hope:)
Who thus doth think, he surely shal haue that he thinks to find
A worke that may right wel (I trust) content this indifferēt mind.
And such a worke as needful is, (so doth experience prooue,)
Where vrgens matters of our owne, or friends to write vs moue
As for example, when our friend in any forren land,
Far distant is, and we desire to let him understand,
Of this or that, of warres, of peace, of strange newes, or else,
Of osher things that neede requires, this worke the practise tels,
And shewes by louing letter, how our mind shalbe discust,

THE EPISTLE

What order, or what methode eke, therein obserue we must.
 Howe to begin, howe to proceede, and howe the final end
 Must ordred be in eche affaire, to foe, or else to friend.
 So that persuing these precepts in euery point throughout,
 A Letter, or Epistle well compose we shall no doubt.
 By which most needful thing we may communicate our heart
 Vnto our friend, though distance far haue vs remou'd apart.
 By letter we may absence make, euen presence selfe to be,
 And talke with him, as face to face, together we did see.
 By letter we may tell our ioy, by letter shew our grieve.
 By lesser from our friend againe, we may receiue reliefe.
 By lesser what so heart can thinke, or what can head deuise,
 To friend or foe, the same we may present before his eyes.
 Our horse at home in stable stands, or purse also we spare,
 When louing letters trot betweene and mind to mind declare.
 It blabbeth not abroade the hid and secret of our minde,
 To any one saue vnto him, to whome we haue assignde.
 And looke what so we charge it tel, it misseth not a iote:
 Where messenger by word of mouth might hap forget his note.
 And eicher tel somewhat too much, or else leaue some untold:
 So that the litle letter wel to trust we may be bold.
 More might I proue in praise hereof, but sure is smally needeth.
 For very need it selfe, the prooffe in euery braine now breedeth.
 Though then this present works perhaps be not so finely pend,
 As such a maister might require, yet pardon doe me lend.
 For know ye sure, I meane not I, the cunning clarke to teach:
 But rather to the vnlerned sort, a fewe precepts to preach:
 A needlesse thing (no doubt) it were, vnto the bodie sound,
 To minister Physicians aide, where no disease is found.
 But if disdainig tongues doe say, tis boldly done of thee,
 To take in hand so great a charge, thou shouldst haue let it be:
 That other some more learned head, or man of yeres more graue,
 Might haue depainted out the same, with phrases fine & braue.
 He thus replie. Its better that the bodie should be fed,

With

DEDICATORIE.

*With bread of barley, then it should for lacke of food be dead.
So yet if Mo nus hap to mowe, or Zoylus chaunce to chide,
(Whose churlish cheekes ech painfull pen of force sometime must
Then to your worships I appeale, for iust defence herein, (bide.
Requesting that your lawfull aide, and fauour I may win.
Which once obtaind (I make account) wil fully counteruaile,
The basenes of my simple style, that else might hap to quail.
Through baneful bit of stinging tonges that neuer cease to clatter
In corners darke with deepe despite, against each modest matter.
Therefore in humble wise (I say) your patronage I craue,
From rude and ranck reproches all, this simple worke to saue.
So shall you still encourage me, to practise further paines,
And pray for your prosperities, to him that rules and reignes,
In heauen aboue, where I do wish, (when ye haue run this race.
Of mortall life) your worships all, to haue a dwelling place.*

Yours at commaundement^r

W. Fulwood.

A 3

To

To the reasonable reader.



S many men, so many mindes. As many faces, so many fauours. It is seldome seene, two men to be in one minde, nor two faces in one fauour. A very harde matter were it then, for one man to paint rightly all fauours, but much harder to please well all fancies; for that were to doe that which neuer yet was done. And as I am no perfect painter, (for that I cannot cunningly iudge of all colours:) so am I neither a pleasing Poet, (for that I am ignorant of a number of notable fictions, wherewith some others are fully fraughted:) yet wil I do mine endeavour to please as many as I may, especially such, as will rest themselves vpon reason, the other to please it were verie geason.

But now let vs come neare to the matter. The cunning clarke hath small neede of a teacher. It is the vn-skilfull scholler that wanteth instruction. Mine only intent therefore at this instant is to place down such precepts, and set forth such instructions, as may (in mine opinion) best serue to edifie the ignorant; and those not vnprofitable, but very needefull. The matter that I meane to intreate of, I haue intituled, *The enemy of Idlenessse*. It consisteth chiefly vpon sundrie necessarie instructions and examples, for the enditing and composing of Epistles and letters, which title I haue thought conuenient to be added thereunto, for that not onely, when weightie busines and vrgent affaires require, it may stand thee in good steade: but also at idle times, when opportunitie permitteth for the auoiding of idlenessse (the capitall enemy to all good exercise, and common consumer of youth,) this worke teacheth thee in what sort thou maist (I say at such vacant times) take thy

To the Reader.

thy penne in hande, and gratifie thy friend with some pretie or pleasant conceit: whereby thou shalt not onely obtaine at his hands the more friendship, but also purchase to thy selfe the more experience, which consequently wil turne both to thy pleasure and profit. And not that onely shalt thou learn by reading these leaues, but also prettily to quip thy foe, and orderly to answer whome soeuer shall write vnto thee, be it friend or foe, high or lowe, rich or poore, olde or yong, or whatsoeuer he be. When howe ignorant a great number are, and what blockish Letters do passe betweene many, and so consequently what neede of reformation, I referre mee to thy reasonable consideration. Well I wor, and willingly will confesse, that of many other I am the most vnmeetest to take this charge in hand, as well for lacke of learning as want of wisdom, and yet as apt as any in respect of good will to aide the ignorant, and to bestow abroad the simple talent, that God hath lent mee: wherein how slowe and vnwilling to doe the like many learned & wise are, who farre better might profit their cuntry, (the aduancement whereof ought chiefly to be preferred) with sobbing sighes may sorrowfully be considered: & haue (no doubt) great neede to be spurd and prickt forward, euen like vnto fatte loytering iades that sticke fast in the mire: when the little leane nagge spurreth on apace. I trust thou shalt herein finde varietie and choyse of matter, sufficient to satisfie thy expectation, and such as may serue for thy commoditie: so doing I haue my desire. Be not then too carping curious, especially about thy capacitie, that the olde Proverb (*Asinus ad Lynam*) be not verified in thee.

Thus fare thou well.

The

The booke to the lookers on.

WHo lacks experience orderly t'indite,
A Letter or Epistle to his friend,
Who willing would in friendly sort requite,
The friendship had by letters friendly pend:
Or who his foe (that hath him offred wrong)
Would gladly teach to sing the selfesame song.

Who would to Lord or Ladie write his will,
To rich or poore expresse in plaine his minde:
Who so aright would rule his quiuering quill,
In great or small affaires to him assignde:
Let such (I say) my leaues and lines wel viewe,
So shall I find the forme and order due.

And if I then a double thanks deserue,
Yet single share I seeke but to obtaine:
From reasons rule I wish no man to swarne,
Thou maist by me, I nought by thee shall gaine,
Report a truth, be not too curius nice:
Els shalt thou knowe of Midas eares the price.

The

The first Booke 9

Containing certaine necessarie

Instructions for the inditing of Epi-

stles, and Letters, with their examples:

And first of the definition, in-
uention and commendation of
an Epistle or Letter.



Or as much as we are deter-
mined at this present to in-
treat of the inditing and
composing of Epistles and
Letters, wee doe therefore
think it conuenient (*more Philosophorum*)
first of al to define what an Epistle or Let-
ter is, to the ende that the matter which
we take in hand may the beter be vnder-
stoode (wherein also wee intende to bee
briefe.)

An Epistle therfore or letter is nothing
else, but a declaration (by writing) of the
mindes of such as be absent, one of them
to another, euen as though they were pre-
sent. And as touching the certanty where
and when the same was first inuented,
surely I thinke it not greatly to the pur-
pose, neither haue I much searched to
knowe it: yet doe I remember that the an-

Definition

B

cient

clent Poet Lucane doth giue vs some
cause to coniecture, that the inuention of
Epistles was first founde out in the Citie
Memphis, saying thus, *Confiscatur bibula
Memphitis charta papyro*. And surely by
the opinion of sundrie others, the same
should appeare to haue beene inuented
long before the vse of Orthographie was
knowne. For the Egyptians before the
deuise of Orthographie or writing was
practised, did accustome to communicate
their mindes one to another by certaine
figures, characters, and shapes of things,
which serued them in stead of Epistles or
letters: whereby the antiquitie therof ap-
peareth to be such, as the same may right-
ly be cōiectured to be brought forth euen
almost with the creation of man. So that it
should not seeme altogether needeles, to
giue any further commendation thereun-
to, were it not that a good thing cannot be
too much praised: for (ouer & besides that
wonderfull antiquitie) the verie continual
and daily necessity thereof, together with
the conuenient and profitable direction
therby, either of our own businesse or o-
thers, doth greatly aduance the due com-
mendation of the same: wherein also wee
may

may not forget the singular delectation of mind that we often possesse therby, in the pleasant discoursing with our friends, & as it were in the enioying of their company, and presence, euen at such time as when they be far distant frō vs, which no doubt strongly tendereth the vse of Epistles and Letters to be most needful & cōmodious.

Of epistles or letters there be three principall sorts, for some are addressed to our Superiors as to Emperors, kings, princes, &c. Some to our equals, as to merchants, burgessees, citizens, &c. Some to our inferiors, as to seruants, labourers, &c. If wee speake or write of or to our superiors, we must doe it with all honour, humilitie & reuerence, vsing to their personages superlatiue and comparatiue termes: as, Most high, most mighty, right honorable, most redoubted, most loyal, most woorthie, most renowned: and so of the rest altogether according to the qualitie of their personages: and it is to bee noted that of superlatiue, comparatiue, positiue, or diminutiue termes, wee must vse but three at once at the most.

Note also that most commonly in Epistles and letters, there be three necessarie

points to be obserued. The first is the salutation or recommendation, which is made in sundry maners, according to the pleasure of the inditer, as may wel be perceived by diuers styles heereafter following.

The second is the Superscription, which must be doone according to the estate of the writer, and the qualitie of the person to whom wee write: For to our superiors, we must write at the right side in the neither end of the paper, saying: **By your most humble and obedient sonne, or seruant, &c.** Or, **Yours to commaund, &c.** And to our equals we must write towards the midst of the paper, saying: **By your faithfull friend for ever, &c.** Or, **Yours assured, &c.** To our inferiours wee may write on high at the left hand, saying: **By yours, &c.**

The third is the Superscription, which must be vpon the backside, the letter being closed, sealed, & packed vp in seemely sort, whereupon must bee written his name to whom the letters should be addressed and his dwelling place (if it be not notoriously knowen) placing therewith the name of his Dignitie, Lordship, Office,

fice, Nobilitie, Science, or Parentage: And if wee write more of them than one, the chiefeſt & permanent dignities muſt bee written firſt, then the conſanguinitie, and afterwarde the mutable dignitie, as for example: *To my Lord of ſuch a place, my couſin, Maſter of the requests, &c.* If we write to our Superiour, we muſt uſe al honour and reuerence without embaiſing his name, or ſtyle, as, *To the King our Soueraigne Lord: To our Reuerend father in God the Biſhoppe of, &c. To the high and mightie Lord, my Lord of, &c. To my Lord of, &c.*

If we write to our equal, we muſt place in the ſuperſcription, his name, and the name of his dignitie or office, furniſhed with a ſeemly poſitiue or two at the moſt, correſpondent to the manners and dignities of the perſon, as, *To the right worſhipfull ſuch a one, Merchaunt and Citizen of London. To his moſt aſſured (or truſtie) friend ſuch a one, &c.*

If we write to our inferiour, wee may uſe in our ſuperſcription: *To his louing ſonne, ſuch a one, &c. To his truſtie ſervant, ſuch a one, &c.*

It is to be noted, that it becommeth not

an inferiour person, writing or addressing his wordes to his superior, to speake or write, by the imperatiue or commanding moode, as if one should say thus: **Soueraigne king, beholde a valiaunt man make him knight: Beholde such a one, who is a good Clarke, giue him a benefice:** But with all humilitie wee must say: **Worthy soueraigne, I assure your maiestie that he is an expert man, please it you to haue him in remembraunce. Such a one seemeth vnto me to be verie learned and skilfull, it were a charitable deede of your maiestie, to prouide for him, and therefore I am bolde to commit him to your remembraunce.**

If wee addresse our letters to our equal, we must write with a certaine familiar reuerence, vsing positieue and comparatiue termes, and verie fewe superlatiue, as, **Wise, sage, honourable, worshipfull, discrete, renowned, &c.**

If we write to our inferiour, wee may vse a certaine kinde of modest and ciuill authoritie, in giuing them plainly to vnderstand our intent and purpose.

A Merchaunt hauing many seruants, to his chiefeft may speake or write by this terme,

terme, **Thou**: but to them whom hee lesse esteemeth, and are more subiect to correction, he may vse this terme, **Thou** or otherwise at his discretion. Also a father to his sonne may do the like.

If Epistles or letters should bee written amongst fond, lunatike, or folks without reason, to such manner of people it were but simplicitie to giue instructions. Yet notwithstanding, because this place remaineth vnfurnished, and for that *Stultorum infinitus est numerus*, I will declare something of that which I haue seene and heard: For some write thus, **Patricke Spendal** Prince of pouertie, to his **Cos-sip Dauid Datwocke** Doctor of **Dzents** kenship sendeth græting, &c.

Before we take in hande the material instrumentes wherewith to write an Epistle or Letter, we haue chiefly to consider these points following: to wit, the estate, dignitie, or qualitie of him vnto whom wee write: whether hee bee a publike person, or a priuate, whether he be rich or poore, a friend or an enemy: also whether hee bee of our familiar acquaintance, or but a stranger vnto vs. There bee some of so ouerthwarte a nature,

that they neuer take pleasure to read any thing that is written vnto them, bee the matter neuer so pleasaunt or eloquent: vn to such it behooueth to write pithely and briefly: But to them whom we know doe take pleasure in reading of Letters, wee shoulde, and may without danger, write both amply and eloquently.

When we write to the spiritualitie, we must reuerence them, and that by right: for such persons are called of G O D to high dignities; and if wee request any thing at their handes, wee must humble our selues, giuing them that honour and reuerence which is iustly due vnto them. Yet wee must warily take heede that wee exalt them not too much and more than reason would permit, for so might we be noted of flatterie and adulation, and they themselues also might therewithall iustly be offended; therefore let vs take heede that we write not rashly or vnadvisedly.

But if we write to our friende, we may make our Epistle or letter long and short as wee shall thinke best, and as it shal bee most delectable: For a friende taketh all things agreeable and in good part, and excuseth euerie thing that hee may reasonably

nably excuse, where as the enimie contrariwise quickly reprehendeth and argueth, yea, where there is no fault nor cause of offence. And therefore hee that writeth to a person of smal acquaintance, or where he doubteth wil be smal estimation made of his writing, must wittily and first of al declare, that he hath iust occasion for some honest cause, to beare him-good wil, and therefore at this present hath he rather thought good to visit him with his letters: but not to vaunt himselfe, nor to write arrogantly, as to say, **I woulde that you shoulde vnderstande what I am, &c.** And then afterwarde to be brieve and circumspect.

And aboue all thinges wee must take heede, that we write not of higher matters, than our knowledge or capacitie doth comprehend: for thereby are fooles knownen and manifested, euen as they be that presume to dispute of things, that either they vnderstand not, or else haue verie little knowledge in them.

Also wee must not write to them that be simple and ignorant by termes that be strange and vnknownen, for so should they haue iust occasion to suspect, that we de-

ride and mocke them.

And in fine receiue this for a principle, that the best language that may be is the common and familiar speech, and not of rare and diffused phrases, or inckhorne termes skummed from the Latine, not of too base termes and barbarous, or termes vnknownen, except in certaine places, forther is nothing more decent, than to kepe a meane in all things, and nothing more sure, then to swim betweene to Riuers: *Nam in medio consistit virtus*. And as Horace saith.

*Est modus in rebus sunt certi denique fines,
Quos ultra citraque, nequit consistere rectum.*

A meane there is in matters all,
and certaine bounds are pight:
One this side or beyond the which,
nothing can stand thats right.

Furthermore, it is to bee considered, whether the matter that wee write of be honest, iust, or suchlike: or whether it be slanderous, doubtful, obscure, &c. For if the matter of it selfe be honest & perfect, then needeth it but small persuation: but if it bee doubtfull or obscure, it behoo-ueth to make the larger discourses: if it bee slanderous and vn honest, then must
be

be added therunto agreeable remedies: as Terence doth, excusing dissolute persons, for hee saith, It is either thorough negligence of their parents, or for pouertie, or by flatterie. And so likewise, hee that would defend a theefe, may alledge that it was done through companie, or euill counsel, or through pouertie, or that hee was distract of his wits. Who will more circumspectly & narrowly intreat of such matters, let them reade Maister Wilsons Rhetorike, or Maisters Raynoldes.

Moreouer, therebe fundrie other sorts of Epistles and letters, for some are Theologicall or diuine, as hee the Epistles of *Plato*, of *Denis*, and of the Apostle *S. Paule*, *S. Peter*, *S. Iames*, and *S. Iohn*: other some are of manners and vertues, as those of *S. Augnstine*, *S. Hierome*, *S. Ambrose*, *Seneca*, *Cyprian*; and other some are of great importance, as of peace, warre, and gouernement: other some of newes: other of recōmendations: other of admonitiō: other of loue, as be those of *Ouid*, & of *Propertius*: other of domesticall familiaritie: and other some are pleasaunt and ioyfull. But in this litle volume wee wil only intreat of the most vsual, and of some

some diffusedly, and the ouerplus shall remaine to the imagination of gentle mindes, who by the skill of their penne, were able to repaire the whole ruine of Rhetorike, if there should happen any destruction or detriment.

Euerie Epistle is either of Doctrine, of Mirth, or of Grauitie. The Epistle of doctrine is that, wherein is expressed al good and euill things to them that bee absent. That of Mirth is, which by pleasant, long, and familiar language, is made either to comfort, to reioice, or to get the good wil and beneuolence of them whom wee write vnto. And that of Grauitie is, when the matter is morall or ciuill, &c.

And al these three sortes doe tende to their proper endes. For whosoeuer writeth of Doctrine, ought to haue regarde to this ende, to profit and instruct them vnto whom he writeth. He that writes of mirth, must tende to recreation and pastime, vsing ioyful and merrie language, pleasaunt speech, and iests. Hee that intreateth of grauitie, must haue respect to honour and profite.

Example of an Epistle of Doctrine.

THE

THE Epistle of Doctrine may bee certaine, or doubtful in his substance: certaine when we render a cause, reason, authoritie, or opinion of that which wee write: doubtful, when we leaue the matter in suspence or not fully condescended vpon, as if wee shoulde write thus: *You haue wzitten vnto mee to certifie you, whether sozcerers doe vse to ride vpon a beesom, and practise such other like trim trammes. For an swere: Seeing that of many such like matters, there be diuerse opinions, I leaue the case even as it is: For in this matter and other of greater importance, wiser men then I, doe stand in doubt, I will therefore hold my peace, and make you none other answere.*

Example of an Epistle of Mirth.

AN Epistle or letter of Mirth, must be indited with pleasant language; as to say thus: *For newes in these quarters you shall vnderstande that one of our neighbours is lately returned fro Turkie, and hath tolde me for a certaintie, that the great Turke doth altogether wallowe in wooldly pleasures, wherein he setteth his whole felicitie. And amongst other*
his

his pastimes, he delighteth in singing and Musicians, whom at the beginning of Winter he sendeth into a certaine countrie so colde, that there voices and tunes as soone as they are out of their mouthes, do incontinently remaine altogether frozen untill such time that the Winter bee past: And when the spring time approacheth, then this great Turke accompanied with the Ladies and Damsels of the Countrie, causeth sundrie great feasts & bankets to be made, remaining there till the Sunne waxe warme. And then begin the voices and tunes of the yere past, to vnfrise and thawe, resounding verie melodiously in the Aire thzoughout the whole countrie, &c.

Example of an Epistle of Grauitie.

AN Epistle of Grauitie, as before is said, must be of Moral or ciuil matters tending to honour: as to say thus: Sir, seeing that the publike weale is to bee preferred befoze particular profite, how can we honestly refuse this combate? And if for the maintaining of the faith of Iesus Christ against the Turke, we ought to spare neither bodie noz goods: what may

may be said of the refusal, delay, or subtil treasons, but that we be cowards, traitours, wicked heretikes, and worthe of perpetuall reproch? For my part, I will rather quite abandon and put all in hazard, then other wise. The like I also request & counsel you to doe to the end that we may get everlasting honour, &c.

The division of an Epistle or Letter.

IT is to be noted that euery Epistle containeth three parts, even as an argument doeth, which consisteth of the *Major*, the *Minor*, & *Conclusion*, which the Orators call the *Cause*, the *Intent*, and the *Consequence*. The *Cause* is in place of the *Major*, which moueth or constraineth vs to write to another, willing to signifie vnto them our minde. The *Intent* is in steade of the *Minor*, whereby we giue them to vnderstand what our minde is by Epistle or letter. The *Consequent* or *Conclusion* is of it selfe sufficiently knowen.

The first style or manner wherein the Cause is specified.

So you haue written vnto me, and desired me that I would lend and send to you

you by your Lackie this beauer one of my booke for your recreation & pastime. And for that by your Epistle so eloquent, ly composed and indited, I perceiue your great affection and desire: therefore am I constrained, and by (your letters full of humanitie) compelled, to make you answere, as one, who altogether is determined to shewe you that pleasure to lend and send you the booke that you demand: so in so doing I hope that (*in casu simili vel maiore*) you will answere me according to my expectation, which may ingender betwene vs not onely a mutuall loue, but also a perpetuall beneuolence, and continuall good will.

The three foresaide parts must bee in euerie Letter or Epistle, either couertly or plainely. And a man may also adde therunto diuerse and sundrie other necessarie clauses, but euerie thing in as brieue order as may bee, and according as the cause requireth and importeth: and it is not needfull alwaies to write the cause, but it is requisite to write the intent and the consequence or conclusion: for the consequence dependeth of the two first, the which must be verie much, either persuading

swading or disswading. He that can artificially and cunningly handle an Epistle, may begin with the intent, afterwards tell the cause, and end with the consequence: or begin with the consequence, after declare the intent, and then the cause, ordering the whole matter as vnto himselfe shall seeme best and most decent.

The second style, wherein the Cause is first, afterward the Intent, & then the Conclusion.

The Cause

The thing which God & nature would principally shoulde be desired with most heartie affection, and the which I perceiue to be impzinted in my selfe more then any other thing, (my singular and perfect freind) is to know, to learne, and to practise all honestie and humanitie. And for that aboue all Orators writing of humanitie, the sentences of Tullie are preferred; and for that he is esteemed of all men the prince of eloquence (yet notwithstanding partly vnknowne in these quarters,) and notoriouly manifested at Paris the fountaine of science, therefore haue I thought good to write vnto you, as to him whom I account my singular freinde, requesting you aboue all

The Intent,

The conclusion.

C

the

the pleasures that you desire to doe mee: and also that you hope (as I may imagine) that it may be the cause to direct & make me a man of vnderstanding, that it would please you to sende me the booke of Tullie. And in so sending, I will not forget the recompence of your humanitie, which shall not be defrauded by mee through ingratitude, &c.

The third style in this order, the Intent, the Cause, and the Conclusion.

The Intent.

I would, deere friend, that you took as great pleasure to lend me the Paradoxes of Cicero, as I desire to haue them of you, and thoroughly to peruse them ouer by continuall reading, but I haue alwaies deferred to demaund them of you, because they were needful for you in your ordinarie lectures. Notwithstanding for that I am now aduertised, that your lecture hath taken end, to your great honor and good renowne, I suppose that y^e booke is out of your seruice, together also as I vnderstand, it is more corrected than any other. For this cause I request you to send it me: the which I hope you will easily performe. And so doing I shall acknowledge

The Cause.

The conclusion.

knowledge the good will which you beare
vnto me, in ſending me the booke which
perchaunce you loue beſt, and whereof it
may be that you haue moſt neede: and
ſhalbe bound to lend you whatſoeuer you
ſhal demaund of me according to my poſ-
ſibilitie: promiſing mozeouer both my
ſelfe and my goods at your commaunde-
ment, &c.

*The fourth ſtyle in this order, the Concluſion,
the Cauſe, and the Intent.*

The con-
cluſion,

YOU ſhould doe me a great and ſingu-
lar pleaſure, yea and alſo ſhould binde
me for euer, if it would pleaſe you to a-
gree to my request, the which is nothing
preiudiciall vnto you, and vnto me verie
neceſſarie and profitable: It is to lend me
your booke of Rhetorike, for many times
when I talke or declare a matter, to the
end to perſwade, diſſwade, or other wiſe,
I perceiue my ſelfe ſo naked and unfurni-
ſhed of termes & phraſes apt for the pur-
poſe, and ſuch as I accuſtomable vſe, I
apply them ſo ill, that euery one is weary
and ceaſeth to giue eare vnto me, ſo the
diſcord of my ſpeech. But if any do tarie
to heare y^e end, they be either poore igno-

Cauſe

Intention.

rant women, or else such as deride me, to my shame, confusion, and great dishonour. Therefore I am constrained, humbly to require you, that it would please you to lende me your booke of Rhetorike for to haue thereof the coppie, to the ende that I may auoide such inconuenience, which hapneth to me through the fondnesse and abuse of my language.

Here is to be noted that the conclusion is made but in three sorts onely: to wit, by Amplification and inlarging, by Commiseration and pitie, or by Epilogie & brieue rehearfall. By Amplification, as inducing laughter or ioy: by Commiseration, as in mouing to pitie or pardon: by Epilogie or conclusion, as in collecting briefly together that which hath beene amply and at large declared in the Epistle before, especially when it containeth many and long parts. And the Epilogie is made to the end the readers or hearers be not defrauded of the purpose and conclusion. But this is more requisite in Epistles, then in Letters, for letters should be brieue and short. And yet because this place shal not be left darkely and obscurely, I will giue more ample intelligence of Commiseration,

tion, Amplification, Epiloge, and also of Demonstration. Commiseration must be made of sweete, pitifull and humble language, like to a Comedie, and must be brieft, for it is inough if a man doe but somewhat moue the audience to pitie: as to say thus with humble modestie: **Would to God, right worshipfull, that I had wept to you, and not to haue prouoked you to weepe: for with great paine can I scarce vtter one worde of mine intent, thzough the abundance of teares which my hearte causeth to distill from mine eyes, &c.**

Amplification is made, when to moue the audience to honest mirth, and sometimes to indignation, or sometimes to pitie, there is spoken in augmenting the termes of the conclusion, some matter stil more and more to increase those termes and phrases: as to say thus, **Right honorable, I aduertise you that the cause appertaineth to God, & to men of great authoritie. Also, if you will not accept this charge, you refuse a great goodnesse & honor which God doth minister vnto you.**

The Epiloge by nature should be brieft and is made alwaies at the ende of the

discourse, when briefly & in summe, the reasons & arguments in diuers places dispersed, are reduced together to be the better fixed and imprinted in the memory of the Audience, as to say, Right honourable, and worshipfull, what will you that I say vnto you: I haue first tolde you such a thing, and such a thing, &c. and haue prooued it by such reasons, &c.

The conclusion demonstratiue is made, as if a man should say thus: For the excellent beauties of women which are of such Angelicall shape, hauing the looke of such ardent liuelihood, and the speach so grations, doe passingly enamour the mindes of men.

Furthermore, it is to be noted, that diuers Epistles may beginne with a perfect sentence, authoritie, or common prouerbe: provided that it be altogether agreeable to the purpose that we intende to perswade, or disswade, as for example,

*Denys the Tyrant, writeth to the
Burgesses of Naples.*

A confir-
mation.

WHosoever denieth his Soueraigne that which iustly to him is due, is altogether vnexcusable: For the soueraigne

raigne Lord may and ought for the affaires of him and his countrey, demaund aide of his subiects, for to conserue them in peace, seeing that for them he baille hazardeth himselfe in a thousande perils of death. Nowe so it is that I haue demaunded of you an hundred thousande ducats, and x. thousand men, for to make warre vpon the king of Chipre: which demaund you would not, or else haue disdained to vnderstande, muchlesse to accomplishe: 1. Maying then the other that you made vnto me, I thought you woulde haue kept promise and fealtie. 2. And considering also that you are not ignozant of the great necessitie that I haue both of men and money, for the which I haue often summoned and required you: Therefore, seeing your disloyaltie and rebellion, I account you as enemies, and haue determined to extend vpon you mine indignation and cruelty, even to the abandoning and ransacking of you and your Citie by fire and sword, and generall pillage of all your goods, without any fauour or pardon, the which thing you might haue auoyded by loue, loyaltie, and obedience.

An other confirmation which is in the forme of the minor

Two other reasons confirming & augmenting that which goeth before

Conclusio.

*An answer to the same in like
maner and forme.*

THE Law of impossibilitie is so great,
most high and redoubted Soueraigne,
that thereby euerie man ought to be, and
is lawfully excused and free of all summo-
ning and request : for there as is not
wherewithall, neither dominion nor pai-
ment taketh place: according to the com-
mon Proverbe, *Where nothing is to be
had, the king loseth his right.* And as
long as we had wherewithall, our good
will, and loyall courage hath alwaies o-
beyed you, plainly manifesting vnto you
our fealtie and obedience, even to the ve-
rie consummation of our goods, & slaugh-
ter of the strong men, and youth of our
Citie : in such sorte that nowe wee haue
nothing remaining vnto vs, but onelie
the good will : beseeching you most hum-
bly to mitigate, and assuage your anger
and furie, considering the great pitie and
pouertie of vs.

The Mi-
nor.

A Pro-
uerbe.

The con-
clusion.

A three-
fold confi-
deration
to bee had
in all Let-
ters.

Note that in all Letters, or in most
part of them, three things ought to be ob-
serued : To wit, that the demaund be iust,
that it be possible, and to shewe the pos-
sibi-

libilitie, assigning the rewarde of the benefite, and if these things be not expressly set downe, then are they vnderstanded. For if a poore man write vnto a rich to lende him money, it is not needefull to declare his demaund to be iust, nor to declare his possibilitie: but it sufficeth to praise the rich man of his vertue and liberalitie, whereby hee helpeth the poore which are succourlesse.

Also he that demaundeth to binde himselfe, needeth not to speake of the reward of the pleasure, nor likewise when the father writeth to his sonne, or the master to his seruant, nor when a man writeth to his friend.

And here are to be noted foure things which let and hinder the demaund from being graunted. Foure things to be noted

The first is to demaunde a thing too greate, and more than a man ought, wherefore saith Cato, *Quod iustum est petito*, Aske that is right and no more.

The second is the time: as to demaund ice in Summer, or that one shoulde pay an oblation, or rent, before the time be expired.

The third is the plaee: as if my debter should

should owe me x. pound, to bee paid in the Royall Exchange, and I shoulde demaund it in Westminster Hall.

The fourth is the cause: as to demaund that which hath bene promised, notwithstanding any thing doone or said within the time certaine to the contrarie, and that the same bee not on the other part perfourmed. As for example: **O** **L**orde **C**hrist, I ought to haue and possesse heauen, I am a Christian, I craue it of thee: truly (he will say) I haue giuen thee heauen, if it be so that thou accomplish the will of my father which is in heauen.

Moreouer, if it happen that in Letters it be needfull to make parts and diuisions, let it be doone with breuitie: and likewise if there be a Narration, as of newes from the Court, or of warres, it must bee dispatcht very briefly and plainly, in vsing common termes, without long clauses or parentheses.

Thus hauing nowe declared and set forth at large most part of the necessarie precepts, which belong to the well composing and inditing of Epistles and Letters, (I say necessarie, for if a man should make and compose an Epistle very well
either

either in English, or in any other language, it were needfull to haue the perfect vnderstanding of all the Rules both of Grammar and Rhetoricke :) presently shall be described the style and forme of certaine other Letters. And first when one man writeth for another, commending him, to the end he might obtaine some dignity or preferment: and such a letter must containe foure parts.

The first way, to get beneuolence, is indecent praising of him vnto whom we write, for his liberalitie, his bountifulnes, his iustice, his vertue, &c.

The seconde way to purchase beneuolence vnto him for whom wee write, is to say, that he is modest, gentle to euerie one, and a man not void of knowledge.

The third, to make the demaunde honestly and modestly, which must bee deuoid of the foure lets and impediments, whereof we lately made mention: and in so dooing, that it be iust, reasonable and facil, and for the which he vnto whom we do write, may haue either honour or profite by graunting it.

The fourth to promise him seruice,
and

and continuall obedience, saying, that whatsoeuer is demaunded for and in the fauour of such a man, is esteemed as though it were for our selfe: as in this example.

A letter written to the king, in fauour of one pretending the order of knight hood.

I beboweth me not (most Christian king) to write familiarlie to your sacred Maiestie, for so might I be noted of presumption and foolish hardinesse, but considering that great benignitie and humanitie, whereby you giue fauour and supportation not onely vnto them that haue well deserved it, but euen also vnto strangers: For this cause therefore I haue taken audacitie to write vnto you, vnder hope to obtaine that which I earnestlie and most humble require. It is in the behalfe of such a one, a man both wise and valiant; whereof I attest vnto you by the knowledge that I haue of long time had of him; that his name, armes, and high prowesse are approued of all people, in such sort that (none dispraised) he ought to haue the praise and price aboue anie other. It is wel knowen wor-
thie

this Soueraigne) what enterprises, exploits, and subtilties in the feates of warres, he vled at the expedition against the Turkes and Infidels, specially at the voyage of, &c. where he caried awaie the honour, by report of men of good reputation and credite that were there present, as namely of such a one, and such a one. He is now determined and euen readie to depart home wards: But for the great affection that he hath to serue your maiestie (as he protesteth vnto me) he would very gladly by your Highnesse be made knight, and hath requested me to write for him to that end. And because I consider his demaund to be both iust and honest, and that it is great reason and very conuenient, that he shoulde be preferred in honour, as one that hath rightly deserved no lesse, not onely with great paine and trauell of his bodie, but also with like hazarde of his life, lims and goods, and that this shalbe an occasion giuing to other good, valiant, and hardie champions, to serue you alwaies better and better, waiting for such like or better reward. Wherefore doe I humbly beseech you to haue him in remembrance, promising

sing your maiestie, that aswell I, as hee and his, will render you immortall thankses, beseeching God to maintaine & p̄serue you in your triumphant & quiet raigne.

Note that wee are not accustomed to speake nor write by *Thou*, nor *Thée*, as diuers other nations (whom we call strangers and barbarous people) doe, except it be in some respects: whereby is easily perceiued the loue, the gentle nature, humanitie, courtesie, reuerence, and honour, that wee haue and beare one to another: yea, euen in writing and speaking vnto our aduersaries and strangers. Notwithstanding, I will not take in hande to restraine any man by rule or otharwise, to vse either *Thou*, or *Thou*, seeing that many good Oratours haue heretofore vsed those termes, in such sort, as hath best liked them: obseruing (as I may rightlie coniecture) the perfection of the Latine tongue. And likewise the Emperour, the King, the Iudge, and such other personages, although their person be singular, yet they vse these termes, *Wee* say, *Wee* will, &c. And the cause is, for that they neither say, nor doe any thing with-
out

out counsell. Because therefore our Elders and betters haue so vsed them, and that they haue beene so obserued time out of minde, and together also for other reasons, I leaue them to the iudgement of such as haue desire further to search and finde out the cause of things: for I intend to be brieue.

*Howe to write in a mans behalfe,
in a Ciuill cause.*

WRiting in a Ciuill cause, we must diuide our letter in foure parts: First to get the beneuolence of him vnto who wee write, by praising of his iustice, or other vertue, agreeable to the matter that wee shoulde obtaine at his handes: saying, that the good hope that wee haue to obtaine the thing that we demaund of him, doth moue vs to write vnto him. Secondly, to purchase good will vnto him for whom we write. Thirdly, to get beneuolence through the iust cause of the thing whereof wee intreate: alledging it to be rightfull, plaine, and euident, and that thereof may ensue great honour and commendation. Fourthlie, to open the demaund, requesting that hee
for

for whom wee write may bee had in remembrance, in promising our seruice, &c.

The Example.

There is in you so great equitie of iustice, (right excellent and soueraigne Judge) that the same is manifestly known not onely vnto me, but also to the whole countrie: in such sort, that euerie one may safely without anie aduocate commit his iust cause into your handes, howe pooze soeuer the man be, all feare, fauour, or disdaine set a part, &c. For this cause, and for the mutuall loue betwixt vs: a stedfast hope doth encourage me to write vnto you, in the behalfe of one of my friends, vniustly oppressed by his aduersarie, trusting that you wil confirme vnto him his right. For I aduertise you (my Lord,) that he, for whome I write vnto you, is my auncient and speciall friende, and well accepted of all men through his wisdom and gentleness: yea, and by his vertues getteth the loue and good will of euerie one. And because he hath befoze you, my Lord certaine procelles of diuers wrongs and verasions done vnto him by his aduersarie,

(as

(as he hath informed me,) therefore hath he requested me to write vnto you in his behalfe, hoping that you will be vnto him a iust and fauourable Iudge. For this cause, and for that he is my verie singular friend, and also for that I would shew him any seruice or pleasure that I were able, I most earnestly and heartily beseech you, to haue him in remembrance, for this and other his affaires, and pro-
 cesse depending before you. And in so doing, my Lord, he hath promised me to be your perpetuall seruant and daily M^atour, praying to God for you and al your friends, and so will all they doe that loue him, whereby you shalbe prayed for, and praised amongst many good and woorthy men, of whom he hath alwaies the familiaritie and good acquaintance.

Howe to write in ones behalfe, touching an offence or criminall cause.

IN a criminal cause of iust excuse the Letter must bee deuided into foure parts. First to get beneuolence, by expressing the vncorruption and equitie of the Iudge to whom wee write: And as for the offender, to write, that hath al-

D

waies

waies lothed and abhorred such a crime, whereof he is accused or noted : and that in case he be culpable , yet the same was by meanes of some strange accident. Secondly , we must say , that although we neuer thought to haue written of any such matters, yet we were moued therunto, considering the commoditie and profite either publike or priuate, or the pitiful miserie of him for whom we write, who in al other matters was of so good conuersation, in whose person was neuer found any other notorious fault, alledging his vertues and diligence : consequently , saying, that the man is to be regarded , and not the fault.

Thirdly , to commit to memorie the praises of the accused, recounting his vertuous acts and good graces.

Fourthly , to promise that hee will no more doe anie such thing, but that from thenceforth hee will exercise all vertuous actes, offering all seruice, &c.

The Example.

I knowe for certaintie (most incorruptible Judge) that you haue alwaies hated, abhorred, and had in abomination

all

all sortes of malefactoris and euill persons,
correcting them and ministring vpright
iustice, as much as in you is possible, es-
pecially such as throught impiety are wil-
full murtherers of their parentes, kins-
folkes or neighbours. And for my part
(most worthie and rightfull Iudge,) I
doe not onely require to sic their compa-
nie, but also detest their crueltie, in such
sort (as being contrarie to all humanitie
and to the publike weale) that I desire
their banishment, imprisonment, or
punishment with sharpe iustice. And al-
though I haue bene instantly desired to
write vnto you, in the behalfe of such a
one who (as it is saide) hath committed
such a fact, and is detained in your pri-
sons in danger of his life, as I am aduer-
tised: although also I thought the re-
quest reasonable, yet would I not in
anie wise haue written vnto you (right
honourable Iudge,) for so scandalous
a matter, had I not bene prouoked there-
unto, by the consideration of the vertues
which I know to be in him, in such num-
ber that it were too long to recite them. I
assure you (my Lord Iudge) if this euil ex-
cepted (if an euill it may be called, being

done in a mans owne defence, as I am informed) he hath alwaies shewed himselfe an honest man, were it for the defence of the towne, or to maintaine iustice, wherein he hath not spared his bodie, goods, counsell, nor friends, &c.

Pleaseth it you therefore, to deliuer him: whereof I humbly beseech you, to the end that he may yet againe hazarde himselfe, his bodie, and his goods in each iust quarell.

*Howe to request the counsel of an
Advocate.*

TO demanda fauour in anie thing that is called a benefite of the minde, as doctrine, counsell, &c. First of al we must diuide the letter into foure partes. The first containeth, that he, of whom we demaunde, hath power to giue that which wee woulde request of him: for by that meanes he shal not excuse himselfe by impossibilitie.

Secondly, to shewe the demaunde to be iust and honest, to the end that he excuse not himselfe, saying, that **He would doe it gladly, if the demaund were iust.**

Thirdly, to make the demaund, declaring the same to be facil and easie.

Fourth-

Fourthly, to promise Golde, Siluer, or other thing, and perpetual seruice, &c.

And vpon this point it is to bee noted, that in this kinde of style and sundrie other sorts of supplications and demaunds, wee must vse humble language, as much as may be: For humble speech is a great perswasion to obtaine that, which we require and demaund.

The Example.

THe incredible eloquence that is in you (right worshipfull Adocate) shineth in such sort, that there are no Orators in iudiciall actes to be compared vnto you: which thing giueth me stedfast hope, that if it would please you to take charge of my cause and to conduct it, I should come to such end as my heart desireth. The quarell that I haue is iust, and begun against such a one, mine aduersarie, who through deceit and cauillation, hath induced me to make a bargain with him verie troublesome and hurtfull for me, whereof I haue bene dismissed by the king in Chauncerie, as you may perceiue by the specialties which are in my bagge. Therefore haue I this

recourse vnto you, trusting of your good counsell, and that you will speake boldly for me befoze the Iudges, to sustaine my good right, whereof I presentlie wryte vnto you, hoping that you will willingly employ your selfe thereunto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduerse partie say the contrarie. And in so doing, as my speciall trust is, (and as I humbly beseech you) I will recompence you with honest and reasonable reward, the which I will pay you largely, liberally, & incontinently at your pleasure. And so shall you haue also mine aide in your affaires, and busynesse, and commaund me, as your humble seruant, to accomplish the full content of a good heart, to the pleasure of our Lorde, &c.

How to answer in such a like matter.

IN the answer of a matter called a benefite of the minde, that is to say, doctrine or counsell, the diuision must be made into three parts. First, to get beneuolence: declaring that for the loue that we beare him, we doe greatly agree vnto his demaund.

Secondly, wee must make offer of that which is demanded, and required, and of other great matters, in purchasing good will on the other side. Thirdly, wee repeate the offer, by inlarging and amplifying of seruices, and that wee desire nothing more then to doe him seruice, and that we will therein doe so well, that he shall haue occasion to holde himselfe contented.

The Example.

I haue receiued the letters which it pleased you to write vnto me (my singular and perfect friende :) by the which I perceiue the desire, affection, & confidence that you haue in me, concerning the guiding of your cause and the matter of the allowing of the kinges letters obtained for you against such a one, &c. I aduertise you, that not onely for the good and iust action y^e you haue in this matter, (wherevnto euery vertuous man ought to shew fauour : (but also for the singular loue frō time of our youth mutually continued, (my deare friend) I accord vnto you, not onely for that which you require me, but also for al other fauour and seruice, euen

as one friend ought to doe to another. In
 such sort that you shall not perceine in me
 any signe of appearance to refuse that la-
 bour. For I will wholly and altogether
 indouour my selfe for you in this affaire,
 euen as for mine owne: yea, you shall
 vnderstand (God to friende) that I will
 doe more and better therein, then I am
 able presently to speake or write: certi-
 fying you (my singular friend, (that I
 am readie to fulfill your desire and com-
 mandement, wherein soeuer it shal please
 you to assigne me: and that nothing shall
 more reioice me, then to perceine by you,
 to haue done any thing that doth please
 and content you, &c.

*How to thanke an Advocate for a
 cause by him conducted.*

TO render thanks for a benefit of the
 minde, it behooueth to diuide the let-
 ter into foure parts. First to get beneuo-
 lence, shewing that we knowe not howe
 to render him condigne thanks, by reason
 of our insufficiencie. Secondly, the bene-
 fite touching the matter must be acknow-
 ledged: for wee must say, that it is verie
 commodious and profitable for vs. Third-
 ly

ly, we must render thanks after the best manner that may be, declaring all due recompence, and offering our selues, &c.

The Example.

I know not (right wise and learned Advocate) by reason of the smallnesse of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thanks and woorthie praise for the benefite that I haue receiued of you: in that you haue not onely, with a good will, taken the charge to conduct and followe my proceſſe whereof I wrote vnto you, but briefly haue made expedition therein, to my profite, with such apparent diligence, that you are greatlie to be commended, and vnto you belong immortal thanks and praises, ouer and besides my recompence and rewarde. What greater ioy could come vnto me, then to be out of the care, and trouble which I was in for this proceſſe, considering the torment and wrong that mine aduersary offered, and would haue doone vnto mee: whereof your careful diligence hath deliuered me, made me ioyfull & quiet: This considered, I knowe not howe I may
woorthie

worthily rewarde you, which notwithstanding I desire to the vttermost of my power. Nowe, seeing that I esteeme the goodnesse which I haue receiued of you to be perpetuall and permanent, reason would that I shoulde render you perpetuall thanks, which is impossible for me: therefore in as much as I cannot doe it, I offer you my bodie and goods, my selfe and mine, to remaine to you in continual seruice, &c.

How to request a temporall benefite.

AS concerning the maner howe to demaund temporall things, as a booke, a horse, or such like, the Letter must be diuided into foure parts.

First, we must get the good will of him to whome we write, by praising his liberality, and specially of the power & authoritie that he hath to graunt the thing that he is demaunded.

Secondly, wee must declare our demaund and request to bee honest and necessarie, and without the which wee cannot archieue to our determinate ende and purpose. Thirdly, that the request is easie to be graunted, considering his abilitie, & that

that in a more difficill thing, his liberalitie is ordinarily expressed. Fourthly, to promise recompence, as thanks seruice, &c.

The Example.

I haue knowen of long time (most renowned Doctoꝝ) your zeale towardes the poore louers of learning & knowledge, which you manifest by imparting to them not onely your doctrine most effectually, and with liberall minde, but also doe not spare to distribute euen to ſ vnknown your temporal faculties, where in you ſhew your wiſedome, and worthineſſe, getting thereby praife in the world, diuine grace, and innumerable merites. You knowe (right ſkilful Doctoꝝ) that I haue a long time ſayled in the deepe Sea of Theologicall facultie, ordinarily hearing your ſacred Lectures, but the want of bookes doth much hinder me from profiting in that ſacred ſcience, & I haue no aſſured recourse to your liberalitie, without the which I ſhould be constrained to fruſtrate my induer, & to bandon my Studie. The matter is not greatly difficill vnto you, to aid me in this great affaire & vrgent neceſſitie, no more then the will,
and

and may : for you haue in like manner kept diuerse other from falling downe, and haue erected them to high dignitie. For this cause I beseech you to lend mee your booke of Sentences, that I may escape the perils of diuers vncertainties, & darke ignorances : and in so dooing, I will not shew my selfe vngreate towards you, in ministring such thanks, as for me is possible.

*Howe to aunswere graunting a
temporall benefite.*

HE that will aptly answere Letters, requiring a temporal thing, must diuide it onely into three parts. First, (for the getting of good will) to declare vnto him to whom he writeth, that he is affected to pleasure him, and to doe him seruice.

Secondly, it shalbe good somewhat to praise the gift or graunt, but without boasting or vaine glorie, declaring that it is not onely done, for that the graunt is profitable : but also, for that hee perceiueth such a graunt to be acceptable and pleasant vnto him, to whom hee writeth, and that therefore he desired to do it for him.

Thirdly, (in offering the gift or grant) to
declare

declare himselfe to be readie, to doanie thing that hee knoweth might pleasure him.

The Example.

THe Letters that I haue lately receiued from you (my singular and perfect friende) haue giuen me great comfort and inward recreation : for amongest the cares and weightie businesse wherewith you knowe that I am ordinarily occupied, I take pleasure and consolation to heare of your newes, & chieflly that you should be studious, to the end you might attaine to the perfection of a skilfull and learned man, which thing I coniecture will come to passe : for I see fewe that in studying are more diligent then you, wherein you imploy your selfe by continuall vigilation, not losing one Lecture or disputation.

You write vnto me, that I shoulde sende you my booke of sentences : and seeing the earnest affection that you haue to profite in learning, as you haue written vnto me, I doe earnestly and with a good will condescend vnto you, and (fauouring your request) I sende you by this bearer the said booke, to the end that
 hauing

having receiued it, you may studie at your pleasure and for your profite: which shalbe greatly to my contentation, especially if God so graunt, that I may once see you a worthy doctor in that facultie. And I instantly desire you, that if in any other matter you haue neede of any thing that I may helpe you withall, that you would not spare me, but commaund it, and by Gods grace I will accomplishe it with good will, &c.

*Howe to giue thanks for a Temporall
gift receiued.*

TO render thanks for the gift of a thing receiued, the Letters must be deuided into three parts. First to get beneuolence, by reason of the thing giuen. Secondly, to get beneuolence by reason of our selfe, saying: that we haue netther wit, abilitie. goods, nor any other thing sufficient, to answere vnto the gift and good wil, &c.

Thirdly, to render thankes in the best sort that we can: offering all things at his commaundement, &c.

The Example.

Con

Considering with my selfe your great
 liberalitie (right reuerend Doctoꝝ)
 and weying the magnificence of the gift
 which it hath pleased you to impart vnto
 me, I knowe not (as one altogether aba-
 shed) what thing I either might, or ought
 to doe: For if I shoulde not render you
 great thankses for the good turne that you
 haue done me, I were woꝛthie to be no-
 ted of too much ingratitude: or if I should
 take vpon me to thank you, all my wordes
 would not be able to suffice that which
 my heart willeth and desireth: wherupon
 I should by good right be reprehended of
 ignorance. This notwithstanding (woꝛ-
 thie Doctoꝝ) though I cannot set foꝛth
 in effect, that which with a good heart I
 would, (for the which I holde my selfe
 bound vnto you,) let it suffice for this
 present, that I confesse neither to possesse
 nor haue any thing, which is thankes-
 woꝛthie, saue onely the good will, which
 with his small power doeth most humbly
 thanke you. Doing you to vnderstand; &
 as long as I shall liue, I will remember
 your beneuolence & liberalitie, wherein I
 wil employ my humble petitions to pray
 vnto God for your good prosperitie and
 health:

health : for I knowe no other thing wherein I might better profite you. But if God so provide for me hereafter, that I may, you shall finde me readie to imploy my selfe for you, even as I knowe & confesse that you haue vsed your liberalitie towards me, &c.

Heere are to be noted fixe considerations of thankesgiuing, which may take place as well in the iudiciall gender, as in the deliberatiue: for thankesgiuing is a kinde of recompence: that is to wit, wee must consider the benefite and thing giuen, him that giueth it, the time, the qualitie, the value that is demaunded, and the estate of him that demaundereth. Concerning the gift or benefite, there is to be considered, whether it be great or small, pleasant or painfull, priuate or common, easie or difficult, much or little, good or bad. As touching him that giueth, there is to be considered his liberalitie and custome of giuing. Also for the time, whether we haue extreme necessitie, and that none other of our friendes either did it not, or knew it not, could not, or would not doe it. And that without hope of succour, as a chance vnlooked for, he did vs that benefite.

And

And as for the qualitie, whether he did it for our profit or his own, whether by fortune or offset purpose, whether with a free heart, or partly by constraint, or otherwise. As concerning the value, it is by comparison, as to consider, what it is that is demaunded, how much thereof is granted, whether part, or all: and so to make comparison together of the demaunde & the gift. And as touching the estate, it is to be considered what manner of persons they be which demaund, for what cause, &c. Moreouer, it is to be considered and noted, that he which demaundeth recompense for seruice done, or such like, hath three common places. The first is by amplification of the benefits & good turnes that he hath done, of the paines and losses that he hath had in doing him good and seruing him, and then adnihilating and counting nought worth any reward that he hath had, as to say thus: *I haue serued you at mine owne proper costes, I haue consumed my youth, I haue destroyed my selfe for you, and yet haue I bene nothing recompensed.* The second by comparison, as thus: *You haue heretofore done me some pleasure, but that doth nothing*

nothing appoche, no2 is not wo2thie to be compared to the benefite and seruice that I haue done you. The third is by demonstration, as to say thus: **Do you well vnderstand that from hencefo2th there is no man that will do you seruice, no2 keepe promise with you, except you satisfie me, and therefore if you do not, I wil declare it vnto euerie one.** Now he that will denie such benefites done, or at least not recompence them, may ayde himselfe, by the three reasons aforelaide, in the confuting them, first by amplification, saying thus: **A man ought not to giue vnto wicked persones any good o2 excellent recompence: for the paines of a villayne are to be made no account vppon.** By comparison, saying: **If any by their vertues haue had any benefite, the other vicious may not looke to haue like recompennse.** By demonstration, in declaring that men are more couetous of money then of vertue, and that for a mans money hee may alwaies haue seruants more in number then vertuous. Moreouer, recompense or remuneration is made in three sortes, by will, by worde, and by deede. By will, when the facultie, the
time,

time and oportunitie are not : and yet there remaineth in the man a perpetuall memorie of the good deed which he hath receiued, and would gladly render pleasure for pleasure, or better . By worde, when in giuing thanks for the good turne which hath beene done vnto vs, we binde our selues to doe all seruice to our benefactour . By deede, when beside the thanks of wordes , we recompense the benefactour with goods, with giftes, with seruice, with mutual loue: or at least , by offering to satisfie.

Thus much haue I thought necessarie to be expressed in this place , and now it is time to enter into the style of Missiue Letters . vnder the demonstratiue gender.

Howe to write vnder the demonstratiue gender, in the praise of some one.

TO write in the praise or commendation of any man, in such a respect the Letter must be seuered and deuided into three partes. First, to declare the insufficiencie of our wittes, as not able to describe the vertues , merites , and praises , which

belong vnto him, for whome wee write, which we must say doth surmount al eloquent Rhetorike, or other manner of writinge: afterwarde must be expresseed some excuse or cause that moued vs to write. Secondly, wee must begin to declare one of the vertues of him whom we would praise, and consequently with other generall causes, saying that of such vertues and graces, he hath such number, that we were scarce able to recite them in many daies. Thirdly, that those things which we haue written, are but smal matters in comparison of those that we might write, and that it is no flatterie nor adulation which we write, &c.

The example.

Although (right honourable Lords) I haue taken vpon me a thing verie unfit for my rude and small vnderstanding, that is, to expresse by my Letters vnto you (noble Lordes,) the praises and noble vertues of N. which are such, and in so great number, that I knowe not at which of them to begin: for the least (which is not little) surmounteth al manner of writing, and that such a personage cannot

cannot be counted too much woꝛth, noꝛ
 be too much extolled and magnified. This
 notwithstanding according to my simple
 & rude manner of wꝛiting, I haue ventu-
 red to wꝛite vnto you of his most woꝛthy
 praise. In the first place, I promise and
 assure you, that amongst the noble, ex-
 pert, valiant and hardie men, he hath al-
 wayes beene the chiefe: soꝛ if there bee
 question of woꝛthines as well of body as
 at weapon, if there be questiō of strength,
 and therewithall of warrefaring pro-
 wesse, be it on foot oꝛ on horsebacke, a-
 lone oꝛ in companie, at an assault oꝛ in a
 garrison, oꝛ if I should speake of doctrine
 both moꝛtall and politique, yea oꝛ diuine,
 in al these and such other things, he (as
 it were a verie mirrour and spectacle) a-
 mongest birdes is an Eagle, amongst fi-
 shes a Dolphin, and amongst men a ve-
 ry Hercules. For counsel of the citie and
 politique affaires, there is not the like:
 who is (and will be) to your citie no small
 adoznement, whereby you shall get great
 renowne, and strangers the light of most
 euident example. And because that my
 too rude vnderstanding knoweth not the
 maner how to wꝛite the tenth part of his

vertues, and that my letter should be too long and tedious, it may please you to be content, at this present, with this small writing: for I doe determine to write vnto you another time more largely, and whatsoeuer I write . it shalbe nothing but mere truth, deuoyde of all feigning and flatterie. And I aduertise you (my Lordes,) that so much the more as you shall knowe him: so much the more will you commend, praise, honour and esteeme it a great benefite, to haue had the knowledge, acquaintance, seruice, aide, support, familiaritie, frindship, confederation, aliance, recourse and companie of such a personage, &c.

*Howe to write vnder the demonstratiue
gender, blaming or dispraising
another.*

TO write in the dispraise of a man, wee must deuide our Letter into three partes. First, to get good will vnto our selues, declaring that in deede wee do not loue, neither that it is our common vse to write euill of any man, but that nowe we are vehemently vrged and constrained thereunto, &c. Secondly, wee must dispraise

dispraise the partie in honest and couert termes,& so placed,that it be not plainly perceiued that we speake for enuie, anger,or such like:but onely that in verie deede, the great pride which is in him doth cause vs to say it,to the ende to abate his presumption,and to reform him. Thirdly, wee shall excuse our selues towarde him vnto whome wee write,that if wee haue written any thing vnto him-which might displease him, wee suppose him to bee wise ynough to knowe the truth,offering,&c.

*The example,wherein a certaine man
writeth to Cicero,touching the
conspiracie of Catiline.*

IT is not my custome,(learned Cicero,
most renowned and worthe of honour,) by detracting and speaking euill,
or blaming of another (as many do,) to
go about to get vnto my selfe praise and
renowne, especially, when the vices of
the other do touch me nothing at all: in-
somuch that although I my selfe be slan-
dered and greatly iniured by mine eni-
mies,I suffer it patiētly, & hold my peace.
But yet considering with my selfe the

great treasons and conspiracies of Catiline, who (notwithstanding neuer did me any displeasure,) seeing that he was determined as a trayfour, to keepe the whole citie and countrie in subiection, by the ayde & support of strangers, I coulde not abstaine my selfe from declaring it vnto you, to the ende that the whole being knowen, ye might giue order, & conuenient remedie thereunto. I aduertise you (worthie Syr, and deare friend) that ouer and aboue the other innumerable vices, petie treacheries, sleights and subtilties that are in him, he communicateth day and night with the cursed, perperle, and wicked ribalds, ruffians, and rascal rogues of the towne, he prouoketh & corrupteth them with money, & other damnable moanes, to conspire with him the destruction of the good & noble burgeses and citizens: with full determinate purpose to make a generall commotion, to slay the wise and learned gouernors, to fire their houses, to ransacke and spoyle their goods, and to doe all the execrable wickednesse that is possible. And this is now manifestly and notoriously knowen throughtout the whole citie. For he nowe

declareth him selfe to be such a one enen in open audience, threating them that are in chiefest authoritie, in such sort that they are constrained to flee, fearing a greater inconuenience: therefore it is necessarie (my singular friend) to giue politique order for the same, and that speedily, to the ende that a greater euil doe not ensue. I haue not writ this vnto you for any hatred or enuie that I haue against him, for so shoulde I doe wrong to complaine of him, but that which I doe is in fauour of the publique weale, & to moue you (as a good and diligent Iudge,) to redresse it by seuerer iustice so far forth as is needefull, to the ende that we may remaine in ciuill peace and tranquillitie: requiring and beseeching you to addresse vnto me your noble desires, that I may accomplish them according to my possibilitie.

How to write by manner of complaint or lamentation, for an iniurie receiued.

IN such a case we must first get the good will of him vnto whom we write, by reducing to his memorie the cause wherefore we are moued and prouoked to let him vnderstand of our estate. Secondly,

we must make honest demonstration and recitall of the wrong that our aduersarie hath done vnto vs, by reproofing him of ingratitude, or some other villanous vice. Thirdly, wee must require counsell, comfort, ayde, or demaunde his aduice to whome we write, offering in like manner, &c.

*The Example, wherein Appius writeth
to Caesar, of iniurie done him
by Cicero.*

THe seruent desire and singular loue which you haue alwayes shewed vnto mee (most mightie Caesar) doeth constrain mee to write vnto you my compliant, of an iniurie which hath been done vnto mee, to the ende to obtaine of you some comfort: for I suppose that the iniurie doeth touch you as well as mee, considering the amitie and friendshippe betwæne vs, which through firme and stedfast acquaintance ought to be common, as well in prosperitie as in aduersitie. And because that within this moneth I haue sustained verie vncourteous and vn honest iniuries, I could not abstaine from writing vnto you, to the end that

that you might be a relieuer & comforter
of thi: græuous trouble. You knowe
(right renowned Cæsar) the paines, tra-
uels, diligence, & the great perils & daun-
gers, wherein I haue bene for this wic-
ked person, of whome I write vnto you
not onely for to doe him honour, but also
profite. And when I was iudge, you
know in what magnificence hee was re-
ceiued of the Counsel: yet now hath hee
forgotten al the good deeds & seruice that
I haue done him. For, notwithstanding
that I my selfe requested him, & also cau-
sed him to be requested by men of good re-
putation, to defend my cause, & to pleade
it befoze the Senate, yet he refused me, al-
though he employed himselfe to the like
for euery one: yea, euen for strangers, &
them that he neuer knew, nor that euer
did him any pleasure or seruice: yea, &
that which is worse, (to doe me greater
displeasure) he hath counseled my aduer-
sarie, & found cautels to plead against me
in such sort, that I am deprived of my
right. Behold y goodly rewards & recom-
pences wherewith this wicked ingrate,
full person hath paid me home, for ha-
uing done him so much pleasure & seruice.

Vnto

Unto the (mightie and puissant Caesar)
 I haue yet my remedie to appeale and to
 mooue the of the vniust sentence which
 hath bene given against me . Therefore
 do I humbly beseech you that it woulde
 please you to admonish him , that if (re-
 maining and perseuering in his ingrati-
 tude) he wil not help me , yet at the least
 that he doe not hurt me , which thing I
 trust that in fine he will doe if it woulde
 please you to admonish or commaunde
 him. And you shall charge me with your
 affaires as I charge you with mine, &c.

*How to write when one friend comforteth
 another in an iniurie receined.*

WHen we write to such effect, wee
 must deuide our letters into three
 partes. First, saying that wee are maruel-
 lous sorrie for that iniurie. Secondly, wee
 must shew him that for such an iniurie he
 ought not to vexe himselfe, andding the
 cause. Thirdly, to comfort him, promi-
 sing our ayde, &c.

*The Example: wherein Caesar comforteth
 Appian touching the content of the
 letters here before written.*

I haue

I haue receiued thy Letters (right redoubted Knight Appius) which haue so much grieued my hart that I cannot expresse the same: yea, I should haue sustained the iniurie which was done vnto thee more patiently, if Tullie had done it vnto me: and verily I knowe how vnholly he behaued himselfe in thy cause, before the Senate, who through corruptions, against God and Justice, caused thee to loose thy matter: which thing seemed vnto mee verie strange at the first sight, to thinke howe he durst doe it, considering the great good deedes that thou hast done vnto him. For by that meanes in the iudgement of all good men, he is greatly bounde vnto thee, and therefore they would scarce beleue that he would offende thee. But when I perceiued thorough thy Letters his great mischiefe, I made it manifest vnto most of them, who are verie ill content with him, and are as much displeased, and as sorrie euen as I my selfe. But, Appius, when I consider the malice and iniquitie of Tullie, & that therefore in the end he shal susteine more dishonour and dammage then the hurt which he hath done vnto thee doth amount vnto,

unto, I then reioyce & comfort my selfe. For his ingratitude known, euerie one will mocke and deride him, and will be-
 wayle thy damage, and by that meanes thy honour shall increase: and in the ende my selfe shall haue victorie and glorious triumph to reduce him to thy seruice, shewing him his fault. And I promise thee, that I wil not cease, vntill such time that I haue reduced thee victorious, and ioyfull: and therefore I praie thee spare mee not in any thing that I may please thee.

*How to write a Letter of complaint for
 a misfortune, demanding coun-
 sell or consolation.*

Such an Epistle or Letter must be deu-
 ded into three partes. First, to get be-
 neuolence, declaring that the good loue
 which we haue together, doth moue vs to
 write our mischaunce, thereby to haue
 consolation and comfort. Secondly, wee
 must declare the case. Thirdly, to de-
 maund counsel, ayde, &c. saying, that in
 him consisteth our onely hope, and desi-
 ring that we be not defrauded of our in-
 tent, offering our selues, &c.

The

The Example, wherein a father lamenting the death of his sonne writeth to a friende of his.

I Woulde (my singular and deere friend) had it beene the good pleasure of our Lorde, that within these three dayes you had bene here with other of my frindes, to see the griefes, lamentations, weepings, and intollerable afflictions that I had & yet haue for the death of my sonne: for if you had beene present, I knowe for a certaintie that you would not only haue had compassion with mee and other my good friendes, but you woulde also haue much aided me and reliued me of my moztall grieffe. But because it is impossible, aswell for the time, & also for the distance of place betwixt vs, I haue thought good to write vnto you by these presents, the dolorous & grienous passions that since that day I doe intolerably sustaine, hoping that for the friendship which you haue had with mee since our youth, and which hath alwaies encreased together with our yeares, I might receiue fro you some cōfort. You know wel enough, & are wel aduertised of y^e pouerties, afflictions, inconueniences, perils and dangers, where

whereunto they are subiect in this mortall woꝛlde, that beare charge in the common weale: and likewise, howe some in the midst of the multitude of their riches, do liue in tribulations, and are continually in soꝛrowful and miserable troubles and vexations. But as concerning mee, (to make a verie heape of my ordinarie afflictions) I had one litle sonne, so swete, pleasant and amiable, in whome I tooke all my comforte and recreation. For his onely presence, or his only speech, did often resoluē me from my great fantasies, taking from me al melancholy, yea he was my onely pastime: but now I poyze out teares of sadnesse so much the more, for that I know death hath bene cruel vnto mee, who thꝛough his enuie hath taken away my sonne, hee hath killed my onely hope, my consolation, my life, and him from whome came all my toy: and therefore do I now sustaine great grieve and melancholy, I knowe not where to seeke comfort, nor what I should doe, or say. And therefore haue I thought best to write vnto you, as to my singuler & perfect friend, to the ende that you might waile with me, and that it might please you

you to giue me comfort dooing as you haue bene accuſtomed to doe : for you haue many times releaſed mee from great calamities,thzough your good counſell and reconciliation.

Howe one friende ſhoulde aunſwere another, comforting him for his loſſe.

THe Letter muſt be diuided into three partes. Firſt,declaring the grieſe that he hath,which hee eſteemeth to bee euen vnto himſelf in augmenting it . Secondly, to giue comfort by three , foure , or moe reaſons : concluding, that it is good to take comfort . Thirdly, to giue a certaine hope,offering to doe all things poſſible, and eſpecially for his conſolation.

The Example wherein one friend comforteth another, for the death of his ſonne

I Bitterly bewailed (my moſt ſingular and perfect friend ,) and could not keepe in my teares , when I read the Letters which you ſent me , making mention of the death of your ſonne. And I doe aduertise you, that I was conſtrained ſo to doe , for the good loue that of ſo long time hath bene , and is betwixt vs two the

If which

which causeth me to feele the like dolor & griefe that you haue in losing the presence of a childe so well taught, and of so good a wit and entrance of good manners: therefore I maruell not, though in him lay all thy consolation. For I thinke that if our Lorde God shoulde not sende you aide and succour in so great a tribulation, you woulde be consumed with weeping and wayling, and shoulde die immediately after him. Notwithstanding, through the prouidence that is in you, you knowe that a man ought not to beere nor greeue himselfe beyonde the limits of reason, by the which all consolation ought not to bee chased from the hearts of men: But if it were so that you were deuoid of reason, through the excessive dolor which you haue suffered to rule in your heart, (not considering that your Sonne was mortall, that you haue begot him mortall, nourished him mortall, and that hee is mortally dead, rendering the tributed nature euen as it is appointed to euery one of vs) then shoulde neither my letters nor consolation serue to any effect. But sith indeede you knowe well

nough

neough that both young and olde, yea e-
uen you your selfe shall waie ripe and
die, cease therefore with such weepings
and lamentations, which better be-
seeme the female kinde, then a wise and
prudent man, such a one as you are, and
mitigate your strong passions with stron-
ger reasons, in doing the deede of a ver-
tuous man: employ nowe your wise-
dome, seeing that it is time and needeful,
to the ende that euery one (yea they that
knowe you. not) may see to appeare in
your person the constancie and patience
which you haue tolde them to bee in
you: I well remember I haue often
times seene you reioice in aduersitie, and
therefore if you should nowe shewe your
selfe otherwise, you shoulde geue occa-
sion to thinke, that it were your custome
at sometime to reioice, and afterwards
bitterly to sorrowe. The remedie against
such mutabilitie and vnconstancies, is
equally to sustaine all prosperous and ad-
uerse fortunes. Therefore at my re-
quest, let not so many vertues which are
in you, remaine deuoid of patience,
I knowe that you vnderstande this,
and a thousand other good reasons meete

for such a purpose, better than I am able to speake or write them vnto you, yea you your selfe haue accustomed to comfort your friendes being in aduersitie in like or better sort. And I aduertise you, that this which I write vnto you, is not to instruct or teach you, but onely to giue you to vnderstand the great good will that I beare vnto you, and that I woulde according to my possibilitie, pleasure you with bodie, goods, and counsell, without sparing of any thing.

Howe to write Letters, being in exile, under hope to obtaine restitution, aide, counsell, or comfort.

WE must diuide our Letters into three parts. First, to purchase the bencuolence of the person vnto whome we write, hoping of his loue and prudence, by the which he may vnderstand, that such a fortune is common to all men. Secondly, to shew the good deedes that we haue doone to our countrey, or vnto him by whome we are exiled: neuertheless, not vsing any arrogancie, but to the ende that wee may euidently shewe that we are wrongfully exiled, then shall wee de-

declare through whose iniurie it was, as by our enemies, &c. whom we know doe hate vs in that they shewe vs ingratitude and iniurie: Afterwardes, wee must say that we hope to haue vpright iustice, by the which wee shall obtaine honour, and our aduersaries be confounded and punished. Thirdly, wee must thereupon demand aide and counsell, recommending vs and our matters to our friends, which we willingly present vnto him.

The Example, wherein Cicero lamenteth to Lentulus, that by the hatred of

Clodius he is exiled.

IT is my custome (my singular friende Lentulus) when there happeneth vnto me any aduersitie, to haue recourse vnto my friends, for their aide, counsell, and consolation. Wherefore vnto you, whome I repute not onely my friende, aboue all other most especiall, (for that you esteeme my aduersaries to be yours) I haue thought good to write vnto you of a misfortune, which through malice is happened vnto me: to this ende, that by your aide and counsell, I might in so great an euill finde some

comfozt and remedie. Euerie one knoweth, and it is common inough to all men, what great paines, trauels, and charges, I haue willingly sustained, to illustrate, defende, and preserve the publike weale, in doing whereof I haue bestowed not onely my goods, but also my time and labour, which leauing vnpon, I might haue profited in other greate affaires. True it is, that in so doing, I haue obtained honor, but you know, that the wicked do alwaies maligne the good, and can not suffer vertue to haue place: for throught their wicked sleights and subtilties, they haue so preuailed, that all the profit and commoditie that I deserued, and had of the publique weale, I haue now in one houre lost quite. Against me is raised by this wicked (and hated of God and the world) Clodius, vnto whom I haue done many good deedes, wherof (as vngrate) he will not remember himselfe, but shewing his malice, doth render me such for good, going about to put me to death: for he hath inuented a thousand fictions, and dreames before the Senate, and with his false wicked witnessses (like vnto himselfe,) hath so wrought, that I am ba-

mished

uished and sent into exile: Whereby I
 am fallen into such sorowe and grieve,
 that I nowe esteeme death to bee much
 sweeter, and lesse painefull, then to liue
 in such toymment. And certainly it were
 impossible for me to liue any longer, if
 there remained not vnto me a certaine
 hope, which comforteth me, that is, that
 a time wil come, wherein the trueth shal
 be knowen, and my honour also whol-
 ly restored, and then shall I haue an end
 of these evils.

And to the end that you might hasten
 this time, I pray you herein giue mee
 aide, comfort and counsell, for of you
 onely I require and demaund it, offer-
 ring vnto you reward and gift of me, my
 familie, and goods, with humble re-
 commendations.

How to comfort our friends in his exile.

VPon such an occasion we must diuide
 our letters into three partes. First,
 must be declared the grieue that wee su-
 staine for the aduersitie of our friends,
 which we must say to be euen our own, by
 reason of our muuall loue. Secondly, we

must get the beneuolence of his person, by praising his great wisdom and vertue, declaring vnto him the vices of his aduersarie, who through enuie hath bene the cause of his exile. Thirdly, we must put him in hope shortly to returne, and to bee restored to his honour, with promise to employ our selues to the vttermost of our possibilitie.

The Example, wherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.

I Can not giue thee to vnderstande by writing (my singular friende Cicero) nor expresse vnto thee by any meanes, what and how great dolour and sadnesse I had, when I first conceiued by your letters, that this false and wicked Clodius, through hatred and ill will had banished and expulled you out of your worthy Citie. And certainly my friende, I and not onely sozie forgo ur aduersitie, euen to the verie heart: but also, when as often as I remember, that hee y hath done so many good deedes to his countrey, is through enuie exiled: then gusheth from mine eyes such a spring of teares and in

so great aboundance, that by good similitude they may rightly be called a very rtuer, for the great loue that I haue to you. And for a trueth, it would be so continually with me, if I were not restrained by thinking that thzough great wrong, and to the great dishonour of them that did it, you are thus exiled. Lozde God, it is well knowen vnto them, what humanitie and gentlenes you haue shewed them, in so much that for none (were he neuer so base,) you haue at any time refused your paines and labours, were it for the weale particular or publike, but with a certaine deliberate benignitie haue studied to please all, without vsing any refusal, disdain, or arrogancie, which are vertues worthy of great praise, commendation, and reward. And yet thzough the enuie of a mischientous flatterer, a seducer of the people (hauing nothing misdone,) are sent into exile, euen as though you were a traitor or malefactor: but the violence that is done vnto you, and the villanie of Clodius will haue an end, for they cannot alwaies endure. Therefore, my deare friend, take vnto you a good courage, and setting aside sundrie small

con

conclusions, which can but finally hurt,
 haue a good hope, and consider that ill
 lucke cannot alwaies continue in one
 place, for fortune is mutable in her deeds.
 Consider that you haue yet many friends:
 and though there were but onely I my
 selfe, whom I thinke am not one of the
 least, yet I would hope, by the helpe of
 God, that within short space the malice
 of Clodius should be banquished, and the
 truth known: and for my part I will
 spare nothing, to the ende that in short
 time you may be restored vnto your for-
 mer honours and dignities, & be shame-
 fully dejected and punished.

*How to write epistoles or letters, certifying
 our knowledge in matters.*

When we write Epistles or Letters,
 signifying to vnderstand of the truth,
 notice or testimonies of any thing, wee
 must part our Letters into three partes.
 First, to get beneuolence towardes our
 selues, declaring that all is for the loue of
 iustice and veritie; to the ende that the
 innocent and iust be not oppressed; and
 that for the great loue that we beare vnto
 him to whom wee write, wee testifie the
 truth

truth of that which is demaunded. Secondly, we must declare the full circumstance of the fact. Thirdly, we must say, that wee have certified that, which wee knowe of a veritie, and that if wee shall knowe any more hereafter, either of that or of any other matter, wee will gladly shewe him that pleasure, as to manifest the same vnto him.

The Example, wherein Cicero testifieth vnto the Iudge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated.

I Am requested by you (Judges of equitie to say that which I knowe concerning the controuersie betwene the honest order of the Patrones of the one part, and Clodius for the violence of the sacred things of the good goddess Vesta) on the other part: to wit, whether the day of the same violence, Clodius was within Rome. Although (my Lords) that I desire not to hurt any person, but desire iustice & equitie to be rendered vnto euery one; yet to cause the same to be obserued & kept, I would rather chuse to die, then to

to conceale the trueth. By Lords, therefoze I aduertise you, that the day of the saide violence, towards morning I sawe Clodius in the field of Mars, and about seven of the clocke in the evening hee supped with Pompeius, and almost all the day I sawe him about the temple of Caesar, and about thre of the clocke in the afternone he went hastily into his house, yet notwithstanding I know not wherefoze, &c. This which you desired to understand of mee (my Lordes,) I have written it vnto you according to the pure veritie: and if you knowe any other thing, wherein I might doe you service, you haue me to commaund, and I to obey and doe it.

Howe to certifie some newes lately happened.

TO certifie some nouell or newe thing, the letters must be diuided into three parts. First, we must purchase beneuolence to our selues, declaring that we are inclined to write vnto him, as vnto our friend, of newes which happened, as wel in publike affaires as in priuate: for wee knowe well, that he taketh pleasure to heare of them. Secondly, shall bee declar-

red

red the matter or historie, be it of battell, peace, or other businesse. Thirdly, wee shall say that which we haue written vnto him, was not to haue beene left behinde without aduertisement, promising him that he will not complaine of our labour in writing alwaies vnto him like newes, prouided, that we knowe them to be acceptable vnto him.

The Example, wherein one friend writeth to another of newes at the Court.

I knowe (deare and perfect friende) the great desire that you alwaies haue to vnderstand and knowe the thinges that are done in the Citie of London, for the private and the publike affaires, whereof you are a verie pillar, and can not long absent your selfe, but that your absence shall be lamented, for the good loue and godly fauour that you alwaies beare vnto the common weale, in such sorte that your heart cannot be contented, except you be aduertised by some of your friends of the newes that daily happen. Therefore to pleasure you, and to doe you agreeable seruice, euen as I am bounden. I haue thought good to write vnto you
that

that, which is lately happened since your departure. Upon Tuesday last in the morning, newes were spread abroade out the whole Citie, and euen vnto the eares of my Lords of the Court, and of the Citie, that there was in this Citie great abundance of Russians, and other such hurlic burlies of wicked people, called roages, who in the night time make and commit many execrable crimes throughout the Towne. Through which occasion, the Counsell assembled did deliberate to knowe, what was to be done: and after all other opinions, there was ordained a newe watch of the Burgeses and inhabitantes of the Citie, and that euerie one should hang forth lanternes and candles, to giue light in the night, and that vpon great forfeites: which is doone according to the ordinance, &c. Moreover, &c. Thus haue I writtten vnto you the newes, which I knowe at this present, and if there come vnto my notice any other thing worthe to bee knowne, I will write it vnto you incontinently, not thinking much of my trauel, as wel in this, as in other thinges: by the which I may pleasure you: re-
men-

mending me vnto your good honour.

Howe to aduertise one, of the conditions of another.

Letters to aduertise the conditions or manners of any person, must bee diuided into three parts. First, we must get beneuolence to the person of whom wee write, saying that we haue doone our diligence to inquire of the manners, and to haue knowledge of the person, or of the thing whereof we intreate: but if wee should write of our selues, we must then omit the first part, and instead thereof, purchase beneuolence to our selues, excusing vs (if peraduenture wee say any thing of our selues) that it is not for arrogancie, but euen onely to make vs to be knowne vnto him, that desireth to vnderstand what we are: and that doone, goe forward with the third part as before. Secondly, we must make recitall of the manners and conditions, &c. Thirdly, we shall say that this is all that we knowe at this present, of the person or of the thing being readie to inquire more, and also to cause it to be manifested vnto him, offering our selues, &c.

The

*The Example, wherein Cicero declareth vnto
10 Caesar, the conditions of Appo-
lonius, Orator of Rhodes.*

There is nothing so difficult, weightie,
or painefull (Noble Caesar,) which
with a free heart, for the loue of you I
would not take in hand, through the sin-
gular and effectuall good will which I doe
beare vnto your most noble Maiestie: and
thereunto I sale my selfe bounden, by
meanes of the benefites and gratulati-
ons that you haue done, and still daily
doe vnto me. You haue written vnto me
that in all diligence I shoulde enquire of
the maners and conditions of Appoloni-
us of Rhodes, and that I woulde write
vnto you the veritie. I doe you to vnder-
stande, that in the iudgement of all
them that knowe him, he is a singular
man (not onely in Rhetorike, but also in
Philosophie) and doeth get by his works
an immortall fame, And I certifie you,
that when he departed from Rhodes, he
went vnto Athens, and there founde not
his like, in so much that the Studentes
saide, he was a second Pallas, yet once a-
gaine descended from the braine of Iupi-
ter into their Citie. Many other thinges
might

might I write vnto you of him , but wherefoze? For whosoener you shal inquire of, you shall finde them to haue the like good opinion of him: so that if you cause him to come to the citie , you shall do a singuler commoditie, not only vnto your selfe, but also to the whole common weale. And if you will that I shall doe any other thing for you , behold I am altogether readie to please and obey you, recommending me once againe vnto your good grace.

How to write a Proficiat or Congratulation, for an office, or Dignitie

VWhen a man hath obtained an office or benefit, or anie other commoditie by his good fortune, and that wee would shewe our selues to be ioyfull of it , we must deuide our letters into three partes. First, to shewe beneuolence to the person vnto whome wee write, with commendation of his merites & vertues. Secondly, to declare our affection by the which wee do participate of his ioye. Thirdly, to pray vnto God that the same dignitie, office, or fortune may be vnto his profite, and perpetuall praise, offering

G. our

our whole seruice, &c.

*The Example, wherein one friend reioy-
ceth with an other, of the office that
the king hath giuen him.*

I knowe not whether vnto mee oz vnto
you (singular friend) I ought to saye
Proficiat, for the office which throught
your vertues and speedie diligence you
haue obtained of the King, and I assure
you that the commoditie, honour, yea, &
glozie (if it be lawfull to glozie in well
doing) are of no small estimation, sith in
so young age, you haue obtained such dig-
nitie, and so surpassed the merites of
your elders, whereof I ought much to
reioyce: for from henceforth your ver-
tues shal be manifested, and my honour
and estimation shall increase, sith now
I haue such a friend, who throught the
brightnesse of the glozpe happened vnto
him shall driue from mee the darkenesse
of grieffe, and shall cause mee to haue good
participation of his honoz. ioy, and com-
moditie. Much good do it you therefore
this dignitie, which you neuer obtained
throught ambition, but onely throught the
vertues that are in you, for the which
there

there are yet greater benefites due vnto you. And as for my parte, it is not without cause that I reioyce, for the benefites of fortune are common amongst friends, and causeth the loue which is in both their bodies to haue but one spirit, and in both of them is perceiued but one onely minde. I beseeche God that you may still prosper and goe forward from good vnto better, and that by your vertuous faith you may purchase immortall glorie, and as long as you liue to remaine in his holie fauour & grace.

*Howe to write Letters reioycing for
our friendes health or safe
returne.*

IF your friende haue recouered his health, or bee safely returned from his journey, in such a case our Letters must be deuided into three partes. First to get beneuolence of our owne behalfe, for that wee were sore afraide of his sickness, or that there shoulde happen vnto him any misfortune or aduersitie abroad in his voyage. Secondly, to declare the ioy that we haue had of his amending, or

returne, praying vnto God to keepe him from all euill. Thirdly, to offer our whole seruice, &c.

*The Example, wherein one friend reioy-
ceth of an others recovery to
health.*

IT is not possible for me to write vnto you neither is the heart of man able to thinke, (my singular and perfect friend) what sorrow and griefe I had, when it was reported vnto mee, that you were grievously sicke, and in great daunger, for then me thought that I enē felt your sicknesse, through the good will and loue that I beare vnto you, and would be gladly that my sorrow might haue diminished or eased your passion. But by such, and like meanes as I had great sadness and griefe, for the first newes: euen so now I haue inestimable ioy, for that it is tolde and affirmed vnto me, for a certaintie, that you haue wholly recovered your wealth and welfare. I giue vnto you the *Proficiat tibi* (my singular friend) for such a treasure recovered, and beseech our Lorde, that he will preserve & keepe you in as good and long health, as I would wish

with euen vnto mine owne person. And
I giue you to vnderstand, that I N.M.
and all the rest hereabouts, are (thankes
be giuen to God) in good health and wel-
fare, prest & readie to accomplish what
soeuer you shal request or commaund.

*How to exhort to vertue and
good manners*

TO exhort vnto vertue and goodnesse
be it to auoyd grieve, or to get profit,
the letters or Epistles must be parted into
foure partes. First, to obtaine beneuo-
lence, by reason of the matter, declaring
how worthie it is, how profitable and ne-
cessarie for him vnto whome wee write,
and then, that it shalbe worthie praise
for euery good man so to doe. Secondly,
shalbe expressed the thing to be possible
and easie to be done. Thirdly, that it is
verie necessarie for him to doe it, and if he
doe it not, that there may happen vnto
him dammage and dishonour. Fourthly,
and finally, to declare what is to be done:
and this latter part may be placed in such
order as shall seeme good vnto the in-
diter.

The Example, wherein a friend exhorteth a yong man to obtaine vertue.

There is nothing in the world (wittie yong man) that more pꝛofiteth as wel to atchiue to common as pꝛiuate passions, nor which causeth more to augment to get honour and good renowne, than the trade of good manners and vertue: for by that meanes the wise not only in their houses, haue taken a forme of regiment by good order keeping, but also kingdomes and publique affayres are by them gouerned, maintayned, and augmented. Beholde the Atheniens, the Romanes, and diuers other, haue they not alwayes flourished, when vertuous and wise men had the gouernement of their publique weale? And further, I may well say that a man which hath vertue in him doth shine with such a grace, that he may easily bee exalted and eleuated from base estate into high honoꝝ, and get immoꝝtall pꝛaile. For this cause, & for the singular loue that I haue vnto you, I haue willingly thought good to mooue and stirre vp your courage to the attaineing of vertue, considering the good disposition, and the

the beginning of a good spirite that God hath indued you withall, whereby you surpasse all other your companions: not that I do mistrust the courage that you haue to studie, but more and more to animate you in your good purpose: Neuerthelesse (my welbeloued) I consider, that your studie is somewhat difficult, but I assure you that the fruit thereof is verie profitable, whereunto a man may some attain without great paine, Where resteth but onely to haue a desire to become a worthe man, & a good courage to studie well, especially in good sciences, to accustom to good manners, getting wisdom and vertue, & by this meanes shall we please God, be beloued, praised, & honoured of men. Therefore I beseeche you, my friend, lose not your young yeares in idlenesse, which leadeth the blinde to all gluttonous voluptuousnes, and maketh a man weake, ignorant, poore, vnfortunat, full of shame before olde age cometh, which is altogether vnprouided for, & too late to be remedied. Moreover (my well beloued) consider, that in this citie there is great neede of wise men, for to gouerne the publique affayres: and if

you do your endeavour, there is no man living that hath a better meane than you haue, considering the place and house from whence you are descended, and the faculties that God hath giuen vnto you.

*How to dissuade our friend from reioy-
cing vnaduisedly, or foolishly.*

IF wee intend to dissuade a man, that he reioyce not vnaduisedly, or that he doe not a thing which hee thinketh to bee good, and is not: then must wee deuide our Letters into foure partes, as before. First, shalbe declared the disprofite of the thing, if he do it, and how it may be hurtful, for that it is vniust and dishonest, not agreeable to a good man. Secondly, that he cease and desist from his purpose, declaring vnto him what he ought to doe. Thirdly, how easie it is to leaue it. And finally, howe necessarie it is to doe that which we counsel him, offering &c.

*The Example, wherein Cicero dissuadeth
Curio from reioycing that Caesar
is made Emperour.*

THe common opinion of all Philosophers and wise men (worthie Knight
Curio

Curio) is, that there is nothing more
 vn honest, vn iust, and pernicious, then to
 reioyce in the destruction of the publique
 weale: and he is so much the more wo-
 thie to be blamed and dispraised, as for
 to oppresse woulde receiue praise, or glo-
 rifie himselfe with priuate vtilitie, sith
 that for the preserving of the publique
 weale, wee ought to hazarde our selues
 euen to the verie death. And I vnder-
 stand that you reioyce (euen to the vtter,
 most for the victorie of Cesar, in such
 sort, that it is openly perceiued and can-
 not therefrom withholde your selfe:
 wherefore I greatly lament your sim-
 plicitie for suffering your selfe to fall in-
 to so great an error, as to reioyce in
 your own ruine, your parents & friends,
 your citie & the whole common weale.

Wherefore I earnestly request and pray
 you to leaue off this vnconsidered & im-
 moderate delectation & reioycing. And
 notwithstanding all this, I haue so good
 an estimation of you, that I thinke you
 are not deuoyde of sense, but that shortly
 you will perceiue your error, and con-
 uert this foolish ioye into bitter mour-
 ning, considering the euill that followeth.

For

For like good and loyall bargesses, you may well thinke, that the whole libertie is conuerted into miserable captinitie, the which to recouer, euerie one ought to expose himselfe euen to the verie abandoning of his life and goods. And therefore in all calamities, miseries and troubles it is not necessarie onely to remedie this your such reioycing, but it is also verie conuenient and decent to bewaile and lament continually the damage of your countrey, of your nation, & of your citie, whose execrable ruine is now begunne, and from day to day, wil greatly increase thzough the multiplication of most wicked people and many other apparant miseries and grieuous perditions which wilbe executed sooner than you thinke for: the which to auoyde, (all other remedies fayling) it were rather to be desired to die than to liue. Ceasse therefore to reioyce, and begin to lament your publique weale: and if you haue no pitie of the publique weale, yet at the least haue pitie of your neighbours, and of your owne selfe.

*How to write letters exhorting
to lamentation.*

BE it for misfortune priuate or publique, the letter must be deuided into four partes. First, to say that it is both iust and honest to bewaile the aduersitie of our friend, or of the affaires of the publique weale, seeing that in such a case the calamities are, as it were our owne. Secondly, to shew the cause, thereby to moue lamentation. Thirdly, to exhort to bewaile it. Fourthly, that it is necessarie so to doe, to the ende that after the griefe and affliction, remedie may bee sought promising to do for him.

*The Example, wherein Cicero exhorteth
Plantus, to lament the oppression of
the publique weale.*

WE are constrained, (my frind Plautus) as well by diuine as humane right, next to the honour of God, to expose and venture all that wee haue for the safegarde of the common weale, the prosperitie whercof ought not onely to reioyce vs, but also the aduersities thereof ought to cause vs to lament, and grieuouse sorowe, euen as our owne: yea, and further wee ought for it to hazard our life vnto all daungers, for to pre-

preserue and defende it. This hath caused me to write vnto you, for the miserable state of our desolate citie, to this ende, that you should lament with me, & bewaile our ruine and perdition. And for the first, you should vnderstande that I am dismissed and depriued of the dignities and authorities, wherein I shined in the Senat, thzough the malice and iniquitie of Caesar, who causeth himselfe to be called the Honozchall Emperour and hath not only chased away the fathers & Senatoures, but also from great & small hath taked awaye the name of libertie. Who can be of hearte so hard, to abstaine himselfe from teares and lamentations, sith our libertie is thus lost? What reflecteth there nowe, but that with mee and others, you bewaile, sorrowe, & lament such misfortune? And if it be saide, that it is necessarie to augment my sorrowe and powze out teares, in such sort that there may bee founde some manner of plaint, which may remedie our iniurie, by doing som laudable daede, I assure you, that with him that will enterprise it, I will not refuse that labour: but will hazard in all damages both head & life, & will

will be one of the foremost to haue againe
and recouer the libertie lost.

How to dissuade from sorrow.

VHen wee write letters to dissuading
from sorrowe and lamentation, we
must deuide them into foure partes. First,
to declare that it is dishonour and dam-
mage, in such a case, to shewe him selfe
sorrowfull, considering that euerie wise
man ought of dutie to shewe him selfe
equal, as well in prosperitie as in aduersi-
tie, and that the matter it selfe giueth no
occasion of griefe: and thereto may wee
adde, if we will, a reason or two, whereby
we may shew him, that to continue too
long in such sorrowe, it were dishonest.
Secondly, it behoueth to inforce our-
selues to conuert the same sorrowe into
ioye. Thirdly, to shewe by good reason,
that he ought to reioyce. Fourthly, that
it is necessarie to leaue such greefe and
sadnesse, alleaging some reason for the
same purpose.

*The example, wherein Brutus dissuadeth
Marcus Antonius, from sorrowing
for the death of Caesar.*

A good

A Good man of duetie (my friende Marcus Antonius) ought not onely to loue the prosperitie of the common weale, but with all his power to aduance it , and being aduanced , to keepe and preserue it, and also for it to hazard his life , euen to the verie bloodshed, if it so be needefull: and he that doeth not so, is worzhie of great reprehension , & grieuous punishment, and certainly it is not laudable, but verie detestable and dishonest; for a particular profite, to consume the publique profite, and he that so doeth, ought shamefully to be throlwn down to death and not worzhie to be lamented, no not of his friends. But because I see, that for the death of Caesar, you powze out abundance of teares, therfore can I not choise but much meruaile of you, sith you haue alwaies bene a loyall Burgesse , and that not onely the common wealth hath bene through your meanes augmented, but also vnto them that haue therunto bene contrarie , you haue alwaies bene a rigorous hinderer , a strait Iudge, and an inuincible defender , more than though they had offended your owne person . Therefore take to you againe
your

your old custome, and be not grieved for
 y death of so cruel a tyrant, which death
 all the worlde ought to desire and therof
 to reioyce, because he had taken awaye
 our libertie, and destroyed our publique
 weale for his priuate pleasure. Where-
 fore me thinketh, that for such a death,
 you ought rather to reioyce than to sor-
 row: sith that by the death of so wicked
 an vsurper wee are returned into our
 former libertie. Deliberate therefore to
 reioyce your selfe with vs: and take good
 heede, that in our company you be not
 perceiued to be sad in heart nor in coun-
 tenaunce: I assure you that it is necessa-
 rie so to doe, for the auoyding of suspicion
 in your person, praying you that if you
 would haue any thing of me, do but com-
 mand it.

*How to write inuectiue Letters, rephren-
 ding either friend or foe, for some
 crime, or negligence*

Inuectiue Letters must be deuided in-
 to three partes. First, wee must get be-
 neuolence of our owne behalfe, saying,
 that not willingly, but by constraint wee
 haue written it vnto him, and that wee
 haue

haue longtime concealed it: but because he still continueth from euil vnto worse, wee haue thought good not to iudure any more of so euil a man, whose wickednesse might doe great hurt, if it shoulde not be corrected. Secondly, we declare the matter whereof wee will reprehende him, in alleaging reasons fit for that purpose. Thirdly, if it be our friende, to declare it with gentle language, admonishing him louingly, and shewing the inconueniences which might ensue, if hee should hereafter doe any such matter.

And if he be an enemy, then to get beneuolence on our own behalfe, saying that wee doe not disdain him, nor that wee should willingly any more inuey against him, to the end that he should not thinke that wee haue done that through hatred, which indeede we haue vprightly done, still reseruing to speake somewhat more amply another time, when place and oportunitie shall serue.

*The Example, wherein Cicero inueyeth
against Lucius Catilina, who con-
spired against the pub-
lique weale.*

I knowe

I knowe not any thing, at this present,
 Lucius Catilina) wherewith I am
 more intollerably greued, and which
 is moze painefull vnto me, than to haue
 knowen, and to haue bene aduertised,
 by the report of diuers thzough their let-
 ters, that you haue conspired against
 your countrey, the which to preserue, you
 ought willingly, and with a noble cou-
 rage, to chouse euen the death. And in as
 much moze as the publike profite is to be
 preferred befoze the particular, so much
 the moze is it a wicked and detestable
 thing vnto him, that insozeeth himselve
 to hurt it. And I assure you, had it not
 bene for the great affection & loue that I
 beare vnto you, I would rather haue
 chosen to haue holden my peace, and to
 haue passed vnder silence, than to wryte
 vnto you of it: but I haue thought good
 to aduertise you, to the end that of your
 selfe you may iudge and know your fault.
 What furie, rage, or rather diuelishnes
 might moue your heart to consent vnto
 so horrible and byutish a matter. Where
 is he that durst thinke, that such a dam-
 nable crime could be committed by any
 man: but especially by a Lozde, a Bur-
 gesse,

gesse, and a neighbours sonne of the Citie? Are you of the Romaine bloud? Dare you vnto your neighbour, nay rather vnto your selfe, put your hand for to shed bloud? Doe you take pleasure to heare young childzen weepe? noble dames lament: and good old men discomfort? When they and euen your owne parents and friends shal see the death of their fathers, husbands, wiues, childzen, their goods spoiled, their houses burnt and left desolate? Would you haue no pitie of the desolate Senate? Alas, haue at the least pitie vpon the Temples and sacred places, and set all these things before the eyes of your reason, & consider what pitifull end might follow. You may peradventure say vnto your selfe, I desire dignities, honours, & authorities. Alas, what authoritie, honour, or dignity may a man finde in the commonaltie desolated? in the publike weale perished? in teares and depopulation of the Citie? Certainly in my iudgement, there are neither dignities, honours, nor authorities, but onely those which are gotten by vertue: and I knowe not any thing of greater vtilitie, or greater glorie amongst men, than to be

be vertuous in the publike affaires. Therefore are you greatly deceiued, if you speake for immortall glory by oppressing the publike weale. Take god heede, least hoping and thinking to get name of immortall life, you lose not in a moment your temporall life, getting shame, dispraise, and dishonour for ever. Thirdly, cast off from you, I pray you, such vnclemencie, & applie your selfe to serue the publike weale, which may adorne both you and yours with great & precious riches, to the end that you being gently reconciled, may ioyfully liue with vs, in the quiet peace of the countrey, to your glorie and praise. And so doing, you shall finde mee alwaies readie to aide you, to the vttermost of my power.

Howe to write repugning Letters, either to friend or foe, for charging vs with a fault.

Letters repugning as wel to friend as enemy, excusing our selues, or denieng the matter, are made in two sortes: for if it be our friend, that peraduenture doth accuse vs secretly, it behoueth to vse modest language, by manner of excuse. But if it be our enemy, we must defend our

selues plainely and freely of the crime by him imposed, and in both sortes we must diuide our letters into three parts. First, we shall say we are to be excused, either for that it is not so: or that through imprudence, malice, or enuie, he hath inuented that matter against vs. Secondly, be it to friend or enemie, we shall say to our friend vnder correction and to our enemie freely and stoutly, that he himselfe may be reprehended of the like case, or of the very same, yea, or else of a greater infamie, saying that he ought rather to haue regard vnto himselfe, than to intermeddle with blaming another. Thirdly, if the Letters be to our friende and vnder correction, we must promise neuer to returne to commit such a thing: exhorting him likewise to take heede vnto himselfe for the matter whereof wee haue infourmed him. If it be to our enemie, we shall plainely exhort him to leaue off his detracting: and if hee continue, to say what he wil, he shal beare what he would not. And if we write vnto a third, wee must pray him to admonish our enemie to holde his peace, and shall excuse our selues, saying that wee would not haue him

him offended, although we haue spoken ill of our enemy: for it hath not bene for malice or ill wil, but onely to cause his malice and ill report to cease.

The Example, wherein Lucius Catilina purgeth himselfe to the Senate of Rome for the crime of conspiracie imposed against him by Cicero.

IT is alwaies my custome and condition, (notable Lordes and Fathers,) to flie wicked detractors, and to haue in great hozroꝝ deuillish diffamers, who like wolues raniſh the good renowme of good people. And there is nothing that ſeemeth vnto me more detestable, more dishonest, noꝝ more abhominable, than in the absence of a man to dilacerate and teare in peeces his honour? And against them doe I manifestlie fight: this notwithstanding, I cannot hinder their serpentine and viperous tongues, from committing such iniuries. In number of whom, and of my flatterers, is this wicked enuious serpentine Cicero, enemy to God and good men, and to the publike weale, who incessantlie inuenteth newe dreames against me. I haue

refrained, as much as I coulde, to answer vnto his slanderous lies, because I would not be noted as he is, to be a babler, and of dishonest language. And because that from day to day his venom increaseth, and is vomited out from il vnto worse, vnder your corrections my Lords, and in your presence, I haue thought good to discharge me of two labours. The one, to answer vnto him, and to purge my selfe of the crimes by him falsely imposed against me: and the other, to giue you to vnderstande, and to declare to you his execrable maners, vices, and cursed conditions, to the end that you might heare and vnderstande his deceitfull and craftie enemies, and not giue credite vnto his wordes. This wicked enuicour and seducer of the whole publike weale, saith enerie where, that I, who (without boasting my selfe) am loyall, haue conspired against my countrie and publike weale. This wicked stranger and sower of all sedition crieth against me, who am a patrone and member of the common weale, that I would destroy it, euen as though the members should destroy the bodie. Is it credible? ought a man to be.

belæue it: And neuerthelasse hee publi-
sheth it as though it were true. I would
faine knowe by what coniectures, or
by what signes he coulde perceiue it,
if he would not say that he had dre-
med it. But this wicked person tar-
neth such like an other cuils as are in
himselfe, vpon me. Certes my Lords,
he is so Cuffed with iniquities, that
hee must needs burst and vomit out
his poison. He neuer did good in this
Citie, he neuer loued any, but day by
day he spyeth howe hee may worke dis-
pleasure and damage to some good man
or other. Take hærde therefore howe
you giue credite to this wicked and
damnable man. It is not yet long a-
goe since he came into this Citie, his
face all dustie, and vnder colour of vanti-
tie, and of a litle Rhetorike that he hath,
and which he vseth, he hath conuer-
ted a great quantitie of poore people, who
he hath by his art, fraude, and decott de-
spoyled of their goods, and by that means
is growen vp to great riches. Which
way shoulde there haue come vnto him
so many houses, possessions, seruants,
and so lightly as he hath them, had

be not spoyled and robbed the poore people: But by his vnrighteousnesse and riches he is become so proude, that he which is but newly come, would chase me out of my Citie, and destroy me. And of him surely I would say innumerable euils, were it permitted me to speake freely, and that I doubted not to displease you. For many times it doth good men more hurt to heare recited the euill of another than it doth the other himselfe, he being euill and wicked. Therefore, pleaseth it you of your grace, to deliuer your poore Citizen and Burgesse, from the false thyoate of this cursed serpent.

How to write inuective Epistles of contention, reprehending another for ignorance in studie.

EPistles and Letters inuective of contention and dispraise, must be diuided into three parts. But in this case there are two waies, either to write vnto him, whom we minde to reprehende: or else better, to write vnto a third person, as Iudge, or arbitratour. First to declare, that it is not our vse to mooue controuerse: for wee demaunde nothing but peace:

peace: Yea, and although that we be oftentimes injured by our enemies, & that they say all the worst they can, yet nevertheless, we woulde giue to vnderstande, that the insolencie of our aduersaries is so presumptuous: and so tending to destroy our estimation, that wee cannot any longer keepe silence, but haue thought good to write, to the end that he might be iudg. Secondly, to expresse briefly and plainly, whereupon the conttoursie dependeth: afterwarde to recite our reasons, & to confirme them, and to confute those of our aduersarie. Thirdly, that we could say many other things, whereof we will keepe silence, to the ende that it shoulde not be thought to proceede rather of enuie, then of mere trueth: praying and beseeching him, vnto whome we write, to iudge of the ignorance of our aduersarie, recommending our selues vnto him.

The Example, wherein a certaine Barbar-writerh to a Doctor of Physicke, concerning his aduersarie a Chirurgical.

There was neuer thing more detestable vnto me, noz which I had more in horour

honor (worshipfull doctor) then to see a
man reioice in detractions, and euill re-
ports of an other: for thereby are wicked
people knowen. And although I haue di-
uerse times of manie bene iniured, scoz-
ned, and dispraised, reporting by me a
thousand dreames and lies, yet haue I
alwaies suffered them, & turned the deafe
eare towarde them: And now steppeth
forth a new detractor of me, who by force
constraineth me to answer, and to defend
me against his cursed slander, for the safe
gard of my estimation, which he thinketh
to destroy. And to the ende that I be not
accounted so ignorant as he, I haue
thought good to write vnto you, to giue
you to vnderstande, that he offereth me
evident wrong. This wicked and igno-
rant asse crieth & publisheth euery where,
that it appertaineth not to any man li-
uing, to meddle with curing of a wound
or vlcere, within the citie, except he be a
Chyrurgian, and swozne to the citie, at
the least, except the Chyrurgian be pre-
sent and assistant to see the whole cure.
But behold his craft, and how couertly
he would take away the practise, againe,
and profite of the Barbarians. Who is he
so

so ignorant and knoweth not, that alwaies heretofore, the maister Barbars haue accustomed to cure all kinde of woundes, as well olde as newe? Who is it that is ignorant of the notable and good cures that they haue accustomed to doe?

Wherefore then shoulde they not vse to doe as they haue done, without borrow- ing leaue of the gentlemen Chyrurgians, seeing they doe, and haue done their cures very well without their assistance? I would that the ignorant askehead should knowe that, that which we do is better done, and that we vnderstand better the art of Chyrurgerie then hee doeth, or a great multitude moe of asses that call themselves Chyrurgians, who haue not the knowledge to apply one onely instrument, or to make one incision aright, but all their case is nothing else saue sophisticall argumentes, which serue to no purpose. Wherefore it is necessarie, that it come to the handie operation of the Barbars, who vnderstande Chyrurgerie as well as they: together also, that it would be great cost for the poore patients to play both y^e Barbar & the Chyrurgien. Secondly, if I would, I could write vnto you

you moze ample of his enuies and ignorant detractiōs : But I loue rather to holde my peace, to the end that it be not saide, that I speake against him rather of enmie, than to vtter the plaine trueth. Therefore, you that knowe the whole, ought to iudge the equitie, and to cause him to keepe silence in this matter: whereof I alwaies recommend mee vnto you, wholly offering my selfe, &c.

*How to write a defence in a
contention.*

WHen we are accused and reprehended by contempt or dispraise, wee may defend our selues by letters or epistles, which must containe three partes. First, to declare, that we are prouoked to answer vnto him that writeth euill of vs, and that it is not our custome to take notice of euerie small quarrell, especially, at the handes of wicked and ignorant people: and were it not for that it woulde seeme, that we accorded to that which he saith, we would not vouchsafe to answer vnto his ignorance: afterwarde must bee declared, by maner of recitall, the reasons of the aduersarie, confuting them by all

all meanes possible. Secondly, we must shewe by opposite, some faultes and ignorances of our aduersarie, which shall be manifest and apparent by liuely reasons. Thirdly, to say, that although wee could expresse many moe imbecillities & fautes in him, yet neuerthelesse wee will not declare them, to the end that it appeare not that we speake against him rather of enuy then for the truthe sake: saying, that we would that hee, vnto whome wee write, should be the iust Iudge of matters in variance.

*The example, wherein the Chirurgian defendeth himselfe to the Physitian,
against his aduersarie the
Barbar.*

I Am aduertised (equall Iudge) to be accused befoze you on the behalfe of such a one, a boasting Barbar, who not onely is ignozant in his science, but also in all that a wise man ought to knowe: and I am sozie that it behoueth mee to answer him: but that which moueth mee, is to the end that it be not thought, that I consent to his error, and to purge my selfe befoze you, that knowe and understand all

all thing therein: and to the end that expelling his olde iniuries, I might set silence to his newe. First, for that he saith, that euer heretofore the Barbaras were accustomed to cure woundes, as well olde as newe, and thereto haue set forth their goodly cures. Behalde and consider his hidden crafte and subtiltie, howe gloriouly he boasteth and vaunteth himselfe, and riseth vp to suppress and ouerthrow the whole arte and facultie of Chyrurgerie. Is it not well inough vnderstoode and knowen, what perill there is in thinking to heale all diseases: that to make a good operation in such and other difficult matters, it is needfull that the cause be wel vnderstanded & debated: and to know whether that which is to be cured, bee a simple wounde, an vlcer, or fistule, which is the peccant matter, and what oymment or other medicine is proper for it. And to discerne & vnderstande this thing rightly, what Barbar is it) I meane to speake of vnskilfull (that vnderstandeth one onely word of Latine, and with much a doe scarce good English) I knowe verie few that can expounde the difference betwene Leporam, and Leporam. And yet
not-

notwithstanding, most of their Chyrurgie booke, are staffed full of eloquent Latine, and that difficill, yea and the moste parte of our English tearmes are verie farre different from our bulgar and maternall speech, in such sort, that who so sally vnderstandeth not the Latine tongue, yea, and also the Greeke, can scarce vnderstande them: through which errorr arise many times sundrie inconueniences. For such asses there are, that count euerie disease to be the pocks. And it commeth to passe, because they will neuer call for the Chyrurgian, who in his facultie, is of all men approued, skilfull, learned, and verie expert to knowe howe to discerne and vnderstand all the pointes of his Arte, without anie erring or yet making fault: and contrarily such ignozant idiots, which darkely giue credet to their owne glorious heads, & haue no reason, saue onely their proper will & foolish opinion, & which of a deceitful argumēt, make a necessarie demonstratiō, do giue by their dāgerous promises a very fallible hope disallowing al good writings, if they be not confozmable to their own opinion. Therfoze (say I) such a one ought

ought to be put to perpetuall silence.

Thus much shall suffice you although I might say more, but his ignorance cannot beare it: for it is knowne to euerie one, that through their fault they haue committed a thousand euils, and yet bash not to say, that they may better kill an hundred men, then an other to heale one onely: therefore take hede of them who may. And now I will holde my peace: for it is no great honour to write the imperfections and ignorances that might be tolde: yea, and if I should saie more, it should be saide, that I speake more of malice and ill will, then to open & trueth, But although I yet keepe backe many other things (which as time and place shall serue may be reuealed:) & although he shall still perseuere to speake more of me, yet Sir, you may iudge of the whole: for you knowe well what part beareth ignorance, & innocencie. Wholy offering my humble seruice to you & yours, &c.

*How to write domesticall and familiar
Letters or Epistles.*

DOmesticall or houlholde Letters are more in vse, than any other, forso-
much

much as of their nature they are verie necessarie to let our friendes vnderstande of our estate, and of our businesse, bee it of health, prosperitie, sicknesse, aduersitie, or any other Domestical and familiar things and in such matters, the Letters or Epistles must be deuided into three partes. If wee write of our owne estate, health or sicknesse, or of the health or sicknesse of another. First following Tullie, and others, we may (as they do) adde the Latine, sentence, *Si vales, bene est: ego quidem valeo.* If you be in good health, God be praised for it, for thanks be to God I am. Secondly, we shall recite our owne health, or the causes of the amendment thereof, & also the health or sicknesse of our friend, which wee shall esteeme euen as our owne, glad of his recouerie or prosperitie, rendering thanks vnto God, who hath so well disposed it: and likewise if there bee happened vnto vs any good or bad chaunce, we shal write the state thereof, be it riches or pouertie, dignitie, or depression, to admonish our friend either to reioyce or yet to sorrow with vs. Thirdlye, we say commonly: Thus, (not hauing wherewith further to inlarge at this present) but be-

seeching the Lorde to keepe and preserve you in his holy trinitie, we finish. Free such a place, &c. By yours altogether to commaund, &c. Or otherwise, as shall please the inditer.

*The Example of a common style
in that case.*

If you be in health and merie, I am verie glad, for (thanks be giuen to God on my behalfe,) I finde my selfe in verie good health and welfare. You doe peradventure greatly merueile, for that I was wont to write often vnto you, and of late haue deferred so to do, whereof it may be, that you would accuse me of negligence: howbeit, it hath not bene through negligence, for an ague hath so weakened me of late, that I had small hope to haue escaped without treading the trace out of this world into another, yea I was brought so low, that even the Physicians had alquite giuen me ouer, and I had no hope, saue only in God, to whose good aid I still committed my selfe. Secondly, his soueraigne bountie hath brought mee to my former health, notwithstanding it hath not ben without great expense of mony:
Behold

Behold therefore the causes why I could
no write vnto you, but from hencefoorth
I will write vnto you the more often, if
God graunt me time and space so to doe.
Thirdly, I shall desire you to write vnto
me of your prosperitie, and of such a one,
assuring you, that if there be any thing
that I may doe for you, do but commaund
mee, and I will doe mine endeuor to ac-
complish it, God to friend, whome I be-
seeth to graunt vnto you your hearts de-
sire. From such a place. &c.

*Howe to write other domestical Letters
of familiar businesse.*

WE must diuide the into three partes
First, and Secondly, as in the other
going before. Thirdly, shall bee put the
conclusion, saying that wee haue thought
good to aduertise him of such businesse,
because he is our verie friend.

*The Example, wherein one friend aduerti-
seth another, of the sute that hee
hath recovered.*

If it bee well with you (my singular
friend) then is it verie wel with me: for
euen as I am (God be praised) in good
health,

health, so would I desire that it should be like wise with you. And because I knowe, that the loue betwixt vs two, hath alwayes made vs equall in our fortunes, therefore haue I thought good to write vnto you, of my businesse and affaires. because in deede you might be the more ioyfull. Secondlye, you are aduised of the time, trouble, and cost, that I was at, in the sute that I had against such a one, & how often I haue cursed the houre whensoever I hearde talke of it, even readie manie times to giue it quite ouer yet neuerthelesse, by trauell and diligence, and by importunate sute, my good right vppon Tuesday last, notwithstanding any clamour that my aduersarie made, to his great confusion) I obtained sentence against him to my great profite, whereof I render immortall thankses to Almighty God. Thirdly, I knowe wel, that of my profite, commoditie, and ioy, you are as ioyfull as my selfe: and seeing that my aduersities do bring you desolation, it is good reason, that my prosperities should bringe you consolation. Therefore I pray you do it to vnderstande to all our friends there, to the end that they may

may participate of our ioy. And if there be any thing that it will please you to commaund me, be you well assured, that of mee you shall haue an infallible friend, And thus end I at this present, beseeching our Lord, &c.

*How to visite our friend with Letters
not hauing any great matter
to write.*

Oftentimes it chaunceth, that we haue no matter to write to our friende, and yet we woulde gladly visit him with our letters, in such case our letters must containe three partes. First, to get beneuolence on our own behalfe, saying, that because we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto him our letters, to the end, that we may take pleasure in that which he shal write vnto vs againe, considering that there is nothing more appropriate vnto friends, than often to write to and fro. Secondly, we shall say that we are in health and good estate, desiring to know of his health and prosperitie: praying vnto God to keepe and preserue him from all euill. Thirdly, wee shall desire

him to visite vs often with his letters, to this end, that hearing of his health & prosperitie, wee maye haue cause of consolation and comfort, offering our selues, &c.

*The Example of the style in
that case.*

Although I haue no matter to write vnto you (my deare friend) for that I knowe not of any newes hereabouts chaunced: yet neuerthelesse, the great loue equall betwixt vs, wil not suffer me to let passe any messenger, that I know goeth towarde you, without sending you letters by him: for I beleue verily, that you haue as great ioy to read my letters, as I haue to read yours. Wherefore (my friend) you shall vnderstande, that I and all my family are (God bee praised) in good health, earnestly desiring to knowe of your prosperitie, and howe all our friends thereabouts doe: for I assure you, there is nothing vnto vs more pleasant, ioyful, nor agreeable, then to vnderstand of your health, good fortune and prosperitie. But this causeth loue (my friend) because that from the time of our youth,

youth, wee haue bene ioynd together
with that band. And therefore, my deare
and perfect friend, I earnestly request you,
that it would please you to visit me with
your letters, to the end, that (notwithstanding
the distance of place betwixt vs.)
our mindes may yet reioyce, & be comforted
together, praying you with all my
heart, to commaund mee in your affairs,
euen as he that is alwaies readie to doe
you seruice, God to friend, to whome, &c.

*How to write of some small affaires,
businesse or newes.*

HAuing no matter of great importance
to write, yet many times wee are desirous
to write of some small businesse or
newes of little importance: and so doing,
the letter must containe three parts. First,
to declare the cause that moueth vs, as in
the style before. Secondly, to salute him
gently, telling some pretie & mery newes.
Thirdly, to offer him our seruice, with
heartie commendations vnto him, & others.

*The Example, wherein one friend writeth
to another of certaine
small newes.*

ALthough it be long since I wrote vnto you (right deare and perfect friend) yet is it not so that I had forgotten you, but because I had not any matter to write vnto you: and therefore hauing now founde a litte messenger, I haue thought good to write vnto you these letters, whereby you might vnderstande, that (God be praised, who disposeth all things) we are heere in good health, beseeching him that it be so with you, and all our friendes there. I haue bethought me, & considered with my selfe, whercof I might write vnto you, and haue found none other thing, saue onely to certifie you, that by the commaundement of the King and the ordinance of the court, this day was made a great generall Iusting, which was a wonderfull excellent thing to behold, considering the order that there was kept. You haue heretofore seene, but I thinke not so passingly well handled nor better ordered: for surely the challengers specially with so valiant courage and strength inforced themselves in the Iust, that wonder it was to see: and on the contrarie side appeared also such manly hearts & bolde stomaches, that great
com-

commendations obtained both parts of all the assistants: but yet in fine (after many sturdie strokes on both sides) the challengers wonne the price, &c.

Moreover, if I had knowen any other newes, I would haue written them vnto you, praying you that you will still beare me good wil, and oftentimes write vnto mee: recommending me especially to you and to such a one, and to all our other friends thereabouts: beseeching our Lord to send you comfort & health, &c.

Howe to write letters containing some pleasant iests of our selues, besides other matters.

There are yet other sortes of Letters for these before written, may bee called simple. Nowe resteth there to expresse the composition of some mixed letters, which are of two or moe things. And first, we wil shewe the style of a merie letter prouoking to laughter or reioysing: yea, and it oftentimes falleth out, that in weightie matters, there is to bee mingled some Pretie conceit, be it thorough iesting of our selues, or of some other; and such letters must be deuided in-

to three partes. First, we must pleasantly expresse the merrie iest or conceit that we intend to vtter, (our honestie & reputation still obserued :) for that which we write is only to reioice our friend. Secōdly to leaue the iest or merrie conceit, and to change into some other matter, to the end that it be not saide, that we be altogether scoffers. Thirdly, to offer our whole seruice, as in the letter before.

*The Example, wherein a souldier
writeth to his Captaine.*

IT is no maruell (redoubted Captaine) I though you make great account of me: for if I should bee in any encounter against our enemies, where it were needfull to part with blowes, you shoulde see howe I would handle my selfe: yea, the great feare that I haue of it, doth make one alreadie to tremble and quake, considering that I neuer fought but vnder the captaine, and with the potts and the spiggot. I beleene I durst not assault a snail, if she were armed with her shell and hoznes, for as hardie a fellowe am I as euer drew sworde out of a holwe case: yea, in such a matter I would loue

loue well the sound of the retraite. And if euer you sawe man of warre play better with a two footed sword, then say boldly that I am a liar, for I would run with the foremost to the fore warde of a, tossing tauerne there to giue the onset.

Secondly (my captaine) al this I haue written but onely in iest: for indeede, to say the truth (none dispraised) there is no man in y whole companie, that more willingly or more couragiously would aduenture himselfe in the battell than I would doe. For by the faith that I owe vnto the king, & to you, I haue so much befoze mine eies the publique weale, and haue so much pitie of the miserie and calamitic of the pooze people, that at all houres, both day and night, I am purposed to hazard my life in defence thereof, and in repulse of the enemies: to the end that following the steps of other valiant Champions, I may purchase honor & renowne. Thirdly, neuerthelesse (valiant Captaine) I pray you not to put your selfe in daunger without a cause, but if you see that it be needful either for your owne defence, or otherwise, you that finde in me such facts (as I wil not
bt,

utter with mouth) alwaies prest & ready to obey your good pleasure and commandement.

• *How to write Letters concerning merrie Iests or taunts by some other.*

IF wee woulde merily taunt him , vnto whome we write, or some other of who we write, it must be done euen as in the style before written, sauing that in the second part we must earnestly continue on the matter.

The Example, wherein Cicero iesteth with Valerius.

CONSIDERING with my selfe at this present, (my perfect friend Valerius) the great negligence that is in you , and that since your departure, you haue written nothing vnto mee, I cannot excuse you, but to say , that you haue the palsey or else the seuer lurdan : and that the handes which were wont to write oft vnto mee , can now no longer holde the penne . If it be so, recommend your selfe to the Saints of Paradise : or if not, learne to write with your feete , euen as you haue well doone with your handes.

Sc.

Secondly, (although iessing & bourding)
yet know I not any other thing, which
might be moze gratefull vnto me, or
wherein you might do me moze pleasure,
than now amongst the greatestt affaires,
that I haue for the publique weale, to
giue me some consolation by your let-
ters, to the end that I might be certaine
of your health. You knowe my heart
howe I loue you, and doe not request a-
ny other thing of you at this pzeent, if
not that it woulde please you to writ of-
ten vnto me. Thirdly, as for mee, if there
be any thing wherein I may employ my
selfe to pleasure you, you may commaund
me, euen as him that is gladly readie to
accomplish your good desire.

*Howe to write Letters giuing generall com-
mission & charge of businesse or affairs.*

There is yet another sorte of Letters,
wherby we giue commission or charge
of certaine businesse generally or parti-
cularly, and such letters must containe
fourte partes. First, to purchase his bene-
uolence, saying, that for the loyaltie that
is in him, and also the confidence that we
haue of his person, and that for the loue
of

of vs he wil intreat our businesse euen as his owne : therefore haue we determined to commit our businesse vnto him . Secondly , to declare what businesse , and with what persons , and howe he hath to doe . Thirdely , to expresse the authoritie that we minde to giue him ouer our busines , with al other clauses necessarie to the expedition or execution of the same , Fourthly , to promise to take in good part , whatsoeuer by him shalbe doone , &c.

*The Example , wherein Cicero committeth
to Scipio his authoritie ouer all his
businesse in Rome.*

I knowe not any thing so weighty or so difficil , (my more than deare friende Scipio:) yea , though death it selfe should followe , that for you I woulde not most willingly doe . For so willeth the loue and benciuolence that inwardly ioyneth and vniteth vs together : and I doe steadfastly beleue that you wil doe the like for me whensoever I need . Secondly , y cause that moueth me to write thus vnto you , is for that I haue much businesse to dispatch at Rome , where personally (for my other affaires ,) I can not be assistent , & there-

therefoze it behooueth mee to haue some friend resident there for mee, that may take the charge of my affaires. Thirdly, and although that I coulde commit them to diuerse other my friendes: yet notwithstanding I am afraide in so dooing, that I should too much offend you: and shoulde seeme that I woulde wholly seperate my selfe from you, if I should not commit my causes and affaires vnto you: and likewise if you desist from giuing me commission of yours, our natural and mutual loue might be diminished. Which case to auoid, I now send you plaine and especiall procuration, in my vrgent and needefull businesse: hauing stedfast confidence in you, that nothing shall perish through negligence. And especially, concerning the cause and pursuite betweene me and such a one, whereof I pray you, procure speedie expedition, as knowing well the great wrong of the aduerse partie, and my good right, which hath great need of aide & succour. Fourthly, I beseech you againe to haue my affairs in remembrance, whereof I giue you the charge & plain commission irreuocable: at which things I would haue

haue you to doe and procure, euen as though I my selfe were personally present, and whatsoever you shall doe, I promise to be content withall, vnder obligation and bond of all my goods, according as more plainly is contained in the procuration (or letter of Attorney) which I send you herewithall. And thus finish I my letter, praying, &c.

How to write Letters giuing particular commission for some affaires.

Oftentimes it happeneth, that we commit, and giue charge of some particular businesse: and such letters must bee deuided into foure partes, euen as the other before written. Howbeit, in the Second part wee must expresse one or more businesse and affaires by order, in euery article, the things that wee woulde haue dispatched beeing particularly shewed, plainly and manifestly.

The Example, wherein Appius constituteth Cicero his receiuer in Sicylia.

THe perfectnes of fidelitie that I haue in you (my loyall friend Tullie) and the which you vse towards all your friends,

friends, as I haue alwaies perfectly perceived it, doeth giue me no small hope, together the loue and beneuolence wherewith we are vnited) that your wisdom & liberall humanitie, taketh great pleasure to employ it selfe about my busines, if I commit any vnto you. Secondly, and to the end that I giue you to vnderstand what businesse I intende that you do for me at this present, you shall know and vnderstand, that in your prouince I haue had to doe for the Senate of Rome, and that great sums of money remaine due vnto me by diners of my creditours thereabouts. And seeing that I am at this point assured of the good will you beare vnto me, I haue thought good to constitute you my procurour, or Attorney, to receiue of such a one, so much: and of such a one so much: &c. whereof I send you the schedules and obligations. Thirdly, and if any of them, or any other, will resist you, and refuse or delaie the payment, I giue you power and authoritie to constrain them by all waies of iustice, euen as I might my selfe, if I were there personally present. Fourthly, whatsoeuer you shall do for me, I promise

I

mise

mise you to be content there withall, and binde me by the procuration which I send you by this bearer, with the bills and writings seruing to that effect, I commit the whole vnto you, certifying you that of me also you haue a friend prest & ready to doe whatsoeuer you shall commaunde him. From Rome the, &c.

Howe to write certaine mixed Letters.

YET is there another sort of letters containing intermixed matters, which are to be diuided into two partes onely. First, to declare the most necessarie businesse: neuerthelesse, we must alwaies begin with some honest preamble, like as if we write to our friend saying, though we be occupied and busied with many affaires, yet we intende to visite him with our letters,

Secondly, to declare particularly and plainly our intent. And if peraduenture it behoue vs to answere Letters receiued from our friend, in such a case, for the preamble we shal say that we haue receiued his letters, the which were very comfortable vnto vs, and that we intend orderly to giue aunswere: in the end whereof we
may

may write that which we wil beside, offering as in the other before, &c.

The example, wherein Cicero writeth to Curio concerning his businesse.

I Haue by this bearer receiued your letters (my singular friend Curio) whereby I greatly reioyced when I vnderstood the good health and prosperitie that is with you and yours: yet notwithstanding, I was something sorie when I sawe my selfe accused of negligence, for that I haue not written vnto you so often as you desired, and as I ought to haue doone. And certainly I confesse, that I am greatly to be blamed: for in dede I was not verie much busied, and am verie glad that I knowe that my letters doe so greatly comfort you, promising you, that from henceforth, there shal passe no messenger, but I will visite you with my writings, and wil neuer thinke it any labour to write vnto you, so long as I may pleasure you. Moreover, you write vnto me that I shoulde certifie you of your businesse, in what state they are: I assure you, that day and night I goe about to dispatch them, but the cras-

tineste of your aduersaries is so greate, that I am forced to defer, attending the good houre to breake and frustrate their malice, the which notwithstanding, I beseech God to maintaine you in your honour and dignitie. And whereas you will me to send you my bookes of the lawe, I would gladly doe it, but for the occasion of these troublesome times, I thinke it needful to tarie til things be moze peaceable, and then will I satisfie that which you desire, that is to say, you to comāund and I to obey, &c.

*Howe to write Letters containing diuerse
and sundrie matters.*

Letters containing many sorts of matters, may be diuided into as manie partes as they containe sundrie matters: and we must begin with the most principall part, alwaies obseruing the rules before written, and afterwarde the most necessarie, and so consequently euen vnto the ende, so that the whole bee finished in order and by articles: howbeit, it is good to place in the beginning some preamble fit for the matter, and finally to offer as before. Note also, that if there be

que.

question both of our friends affaires, and of our owne, then it is decent to begin with those of our friends, and afterwards to speake of our owne, thereby to giue him to vnderstand, that wee haue his affaires, as much or more in remembrance, than our owne.

*The example, wherein Tullie writeth to
Pompilius, of comforting graue,
and domesticall matters*

I Vnderstand (my verie perfect friende
Pompilius) by Letters receiued from
some of our friendes, that your valiant
father is deceased out of this world: and
this knowe ye, that in as much as wee
are firmly knit together in perfect frind-
ship, therefore it is verie heauie for mee
to suffer: yea, I esteeme it euen as mine
owne aduersitie, as friends ought to doe.
But when I consider howe well bozne
he was, and that he came in marriage
with noble and sage parents, and by his
vertues got such dignities and authori-
ties, as can scarce be recited: yea and
moreouer (which is almost impossible)
that he was alwaies in fauour both
with the Lords and the people, that hee

hath run his courie of nature , and that he is godlie departed. I finde no cause to lament, but with all my heart to render thanks vnto God that gaue him so many giftes of vertue in this woꝛlde , and now after many yeares hath called him from this terrestriall darkenesse , to his cleare celestiaall light . Secondly , let vs nowe speake of other matters : you shall vnderstand that it is reported vs, euen to the whole Senate , that the French men prepare a great host against our common weale , and haue already ouerran our fields : therefore it is condescended , that manfully & with a good courage, we shal goe against them. And this to doe is established Pompeius , who in wisdom, counsel, & warlike authoritie, hath none like vnto him to conduct our armie. Therfore I counsel you to leaue Cumane, and to come into this Citie , during the expedition of this warre, for to auoid the hurt that might come vnto you. Thirdly, you write vnto me , that I should receiue money of your debtors : I will doe it willingly : but during this tumult , I determine nothing in the Senate , nor elsewhere , vntill that things be more quiet :

quiet: & I dare boldly write vnto you, that if you come hither, you may get honour & profite: and then shal you see what diligence I haue vsed towards your creditors, & in the aduancing of your estimation, assuring you, that I am wholly at your commaundement.

*Howe a Prince faithfully certifieth the
worthie qualities of a man.*

AL, or most part of the stiles before written, are addressed either to our superiours, equals, or inferiours, which might seme to suffice for this litle worke: yet neuerthelesse, because I would haue the gentle readers to vnderstande, that I delight to expresse abundance of styles, I haue thought good to recite some styles, which sundrie writers, and learned men, haue accustomed to vse, following therein the example of diuerse good Orators. And, the first style shall be a letter of fidelitie or credite, to wit, When a Prince writeth to one or to many the veritie & trueth of a thing euen as it is, giuing perfect notice that it is so: & such Letters must containe three parts. First the Prince putteth his name, his
K 4 title,

title, and other phrases agreeable to his highnesse. Secondly, must be placed the discourse or entrance fit for the purpose, whereof we intend to write. Thirdly, to purchase beneuolence to the thing or to the person, whereof we write, causing credite to be giuen therunto: expressing the verie trueth of that which we commend, the vertues of the person.

*The Example, wherein the Duke of Venice
certifieth the wisdom and sci-
ence of G. A.*

AVgustine by the grace of God, &c. To all them that shall see these letters, health and comfort. Secondly, the maiestie of a Prince, and his magnificall authoritie is not onely to punish and correct vice, but also with his whole power he ought to delect and chase away all vicious persons: and euen so likewise ought he of iustice and maiestie, the good and vertuous, full of patience and studie, not onely to amplifie with goods and honour, but also in all thinges to giue them support, fauour and praise. Thirdly, and for that it is many yeres agoe, since we haue perfectly known
George

George Alexander Doctor, very expert and skilfull, as well in the græke as in the Latine tongue, yea, loued, esteemed and honoured of all men, for the grauitie of his eloquence, therefore (besides the benefites that we haue shewed him) it is yet our minde, that by our faithfull witnesse, the vertues which are in him should be knowne vnto al men, and by your relation also to be the moze magnified.

Whereupon wee recommend vnto you the said George Alexander, in all his affaires. And surely the city or towne may thinke it selfe verie happie, where in hee shall boursake to abide, for the excellent doctrine that is in him. Moreover, if ther be any seruice or pleasure done vnto him for our sake, we esteem it euen as it were done vnto our selfe, and for the same wil giue perpetuall thanks. In witnesse whereof, wee haue sealed this with our seale manuell. Given here such a day, &c.

*Howe a great Prince writeth
of peace or wars, &c.*

There is another sort of Letters which a great Prince writeth generally to al
or

or to an Vniuersitie, a towne, a citie, a cuntrye, a communaltie, or to some publicke person, as to intreate of peace, wars, appointment, &c. and such letters must be diuided into three partes. First, the name of the prince, and all his titles, with salutation. Secondly, the cause mouing wherefore we write, declaring that it is iust, honest, and reasonable, the which we shal prooue, as wel by reasons to depresse our aduersarie, & to desire alwaies to maintaine iustice and equitie. Thirdly, the matter that we intende, bee it of peace, or warre, or of some other greater matter, and let the conclusion be tending to our purpose containing the smal clauses, agreeable and necessarie thereunto, according to the rules before written.

*The Example, wherein the Emperour
maketh peace with the king
of Hungarie.*

FREDERICKE by the diuine grace, Emperour of the Romans, of Austrie, of Syrie Duke &c. And Countie of &c. To Mattheu king of Hungarie, &c. sendeth greeting. Though there be many reasons, which might prouoke vs to make warre
against

against thee, more then are to be founde,
that might perswade vs for to make
peace with thee, (which were too long
presently to recite, neither also shal it be
needful, for as much as thou dost vnder-
stand them well inough;) yet to the end
that to thee & thine it may appeare, that
there is in vs more liberality, gentlenes,
& humanitie, then desire of reuengement,
against your ingratitude, wee haue
thought good to make peace with thee, to
this ende, that our wars being thus cea-
sed, our people & thine being sore wearied
& trauelled, may return to their houses in
their desired peace, to restore their goods
sore dispersed & wasted. Moreover, & for
this cause, I certifie by these presents, y
from henceforth, secluding al discord and
dissension, which heretofore hath, or
hereafter might haue bene betwixt vs,
we wil with thee make & establish firme
and stedfast peace, vnder the limits and
conditions passed and accorded betwene
our Ambassadors. Wherefore, wee
admonish you, that thou and thine bee
present ioyfully, and with a good will, to
receiue this desired peace, and to keepe
it on your part inuiolated, euen as wee
haue

haue imioyned to ours, and as wee our selues mind to doe: to the ende that thou mightest knowe the good, that we would thee in well and faithfully keeping this peace, and causing it to be kept and obserued without interruption.

Howe a noble man writeth Letters for the promotion of a man.

WHen anie Lord or Noble man writeth for the promotion or preferment of a man, or that he writeth to him whom he mindeth to preferre, or to another to provide for him, of whom he writeth. Such letters are to be deuided into three partes, as before. First, he putteth his name and his titles, with brieue salutation. Secondly, he getteth beneuolence to the person, whome he mindeth to preferre, by praising him of some particular vertue saying that therefore he deserueth to be had in fauour and estimation with al mē. Thirdly, he getteth beneuolence to his own person, saying that for those causes he is moued to shewe him fauour and comodity: afterwards, he addeth to take in good part the good wil: for such a benefit or thing giuen, is not sufficient to reward such vertues, offering, &c.

The

*The Example, wherein the Countie of
Pauie, writeth to the prefer-
ment of A.*

IOannes Galeas Maria, by the grace of
God, Countie of pauie, and Lord of
Gennes, to Angelicke sendeth græting.
Secondly, the excellent melodie and in-
credible harmonie of Muslicall science,
wherin thou excellest not only the other
singers of our Chappell: but also there
is none which may be cõpared vnto thee,
with other great and innumerable ver-
tues, for the which of all people (both pri-
uately and publicly,) thou art renown-
med, praised, esteemed, and reuerenced:
Such things, I say, doe prouoke and in-
cline me to beare thee good wil, to aid and
succour thee in thy desires, euen as custo-
mably wee doe to our seruants and fa-
miliar acquaintance, to the end to stirre
and moue other to wel doing, when they
see the vertuous to be rewarded and ho-
noured. Thirdly, and to the ende that
more plainely may appeare to see y great
affection & loue that we beare thee, we do
constitute thee to receiue in the countie of
Aquedoace the fruits, rents, profits, and
reuenues due vnto vs, the which wee doe
freely

freely giue thee by these presentes, and so doe declare and commaunde it: willing thee gently to receiue it, which is too little to be compared to thy vertues, trusting hereafter if we be of power and abilitie, that thou shalt perceiue how we do desire the aduancement of our good seruants, by magnifying their vertues, offering &c.

Howe a Prince ecclesiasticall or temporall, writeth letters for bidding a thing.

WHen a Prince ecclesiasticall or temporall writeth to one or to manie, commaunding and forbidding not to finish a thing alreadie begunne, or not to take in hand a thing alreadie pretended: such letters containe three parts. First, his name and his titles, with salutation. Secondly, he giueth to vnderstande, that he vnto whom he writeth hath enterprised, and purposeth to finish a thing which he would not haue him to execute: shewing the causes and reasons, either true or like to be true, dissuading from the doing of such a thing. Thirdly, he placeth his commaundements & inhibition in briefe termes, & wel to be vnderstanded, euen as it appertaineth

taineth vnto a Prince, adding thereto injunctious & royall threatnings, if it bee gainesaid or withstāded: the which threatnings neuertheless, ought to be moderated with modestie, & not overcharged with rigour, to the ende that through too great rigour, it be not perceiued that the Prince speaketh of choler or anger, the which a wise man ought not to doe: and then to set the day and date, &c.

The Example, wherein the Pope forbiddeth king Ferrand the building of
Castles.

Innocent Bishop, seruant of the seruants of God, to our sonne Ferrand king of Pouille, health and Apostolical benediction. Secondly, by the Letters of our reuerend brother the Cardinall of S. Peter ad Vincula, by our commaundement, Conseruour of the field Picenine, & legat, we haue had vnderstanding, that in the ends & borders of the kingdome of Pouille, toward our field Picenine, which belongeth to vs, thou wilt (breaking the appointementes and concordies made betweene vs,) bulde strong places and Castles, as hee sayeth, hee knoweth by the report of diuers people, worthe
of

of credit, who do say, that they haue sene thy preparations. And as thou knowest, such manner of newe buildings, especially erected vpon the front of the Sea coast, (where they may giue great occasions of euill doing and hurt,) are things, which of their own nature, induce a man to suspicion, and to thinke some euil conspiracie. Wherefore, wee cannot but greatly doubt, least thou intendest some treason against vs. Thirdly, we therefore wil thy maiestie, to desist from building such castels and forts against vs, if thou wilt with vs haue peace and perpetuall tranquillitie. But if peraduenture thou wilt not cease, then vnderstand thou for a certaintie, that we shalbe constrained to repulse the iniurie, that thou wouldest doe vnto vs, following those meanes whereby it is lawfull to put away iniurie. Howbeit, we haue a confidence that thou wilt doe nothing that might be pzeiudiciall vnto vs, the which no good thing may or ought to do.

Youen at Rome, &c.

Here endeth the first

Booke.

The

The second Booke, containing the copies of sundrie learned mens Letters & Epistles.



Although the instructions and styles here before written, might suffice to content the readers of this little volume: yet because courageous minds shall have abundance and choyce of matters, I will not here make a final end, but have thought good (ouer and besides all the styles of the Letters and Epistles here before written) to adioyne a number more of Epistles and Letters of sundry styles, aswell of Latine Oratours, as also of other learned and discrete persons: trusting that the whole being well seene and considered, (except peraduenture the minde and courage of the Reader be altogether ignorant and sluggish, of the number of them that remaining in the gulf and bottom of the rechelesnesse, haue their sense so corrupted, their memorie so slipperie, and their minde so dull, slowe and astonished,

L. nied,

nied, that they may rightly of euery one be taken and esteemed as brutall and barbarous, which ceassing, and a good wil succeeding) there is no doubt but a man shal hereby easily learne to make a Letter or Epistle so wel adorned, and garnished that it shall render vnto the readers and hearers, not only great ioy and commoditie, but also to the inditour profite, praise, and inestimable delectation.

*Hermolaus Barbarus writeth vnto
George Merula.*

PLato in that his diuine institution of lawes, amōg other soueraigne things, maketh mention, that it is needfull in a common weale, to prescribe and giue order, that it bee not permitted vnto any man to shewe either pziuately or publicly any thing that he hath composed, except it be first perused and approued by the Iudges thereunto assigned. Woulde to God (O discrete Merula) at this day we had the same law. Certainly so many people should not then write, and so few should not apply themselves to good letters: for now thzough the abundance of many naughtie books, we are greatly in-

dama

damaged: & leauing the approued & known authors, we follow the base & blinde writers: and (that which is also to be lamented) we iudge of studies according to y^e good or euill authors one with another, without indifferencie or correction. From the spring & fountaine is risen this mortall & monstrous persuasion, that Philosophers & Consuls cannot be both equal & eloquent, for the which sentence (becaule in many places we haue argued to y^e contrarie, as well in speaking and disputing as writing (I doubt not but of manye I haue incurred hatred and offence, or (according to the common proverbe) haue angred the Wasps, But sith wee haue the oth of this knighthood, it were a capitall crime to acquite so honourable a charge. And certainly, I ordaine and appoint (nowe that I haue power and authoritie, not to chide or brail, but by writing or interpreting to p^{ro}oue my cause before wise and learned persons, euen as the thing it selfe shall witnesse, (that there is altogether no matter, which this flourishing and readie kinde of pronouncing and speaking doeth not rectifie, and hath not for it his naturall

historie : yea, and conteyneth not his va-
 rie particular and sensible reasons . For
 this is of Plinie the second (without all
 controuersie) constituted and agreed by-
 pon, and the same is that, whereof enery
 one vniuersally maketh question and de-
 bate, in such sort , manner and forme, as
 I thinke verily I my selfe haue first tou-
 ched it , in *Themistio*. What which I haue
 proposed, I pray thee Merula, as effectua-
 lly as I can deuise , that thou wouldest
 say for mee, even as for thy selfe, and that
 thou wouldest be , not only my defender
 but my helper, iudge, and corrector . For
 certainly it cannot be denied , but that in
 Philosophie there are sundrie places, the
 which to utter and expresse, it is needfull
 and necessarie sometime to feigne and re-
 newe . And this doeth Marcus Tullius,
 and all the other ancient and great Phi-
 losophers graunt and allowe : the which
 is now by manner of pereloquution and
 reuerence graunted vnto vs: and as hee
 saith, we may name a place new wordes,
 where we see the Latine to be corrupted
 or altered, as in the names of money and
 coyne, or such like . And hereto woulde I
 haue thee to be an equall Censor, or Judge
 if

if peradventure thou findest in these bookes any thing either altogether feigned to the semblance of certeine voyces, or by licence that I saye not rudely or hardly translated, or by abuse too boldly transposed, or else by a certaine imitation somewhat too comfortable. Howbeit I thinke thou shalt not finde many, which might offende thee, or to be troublesome: tenne at the most, or thereabouts, thou shalt finde in the whole worke that I send thee herewithall, the which a man may say are not taken rightly from the Latine, and yet are there some of them, that wee haue receiued and taken, even from the Latine eares, some we haue newly made: for the other I take no disgaime of the blame of learned and wise men: howbeit, I will not seeme to affirme my selfe to be wholly blamelesse, least peradventure some do obiect and say, If thou excuse thy selfe, that thou art not barbarous, what is it then that thou sayest? And thus I wholly submit my cause to the indifferent Judge, void of parciality, Farewel. From Venice. 1480.

*Hermolaus Barbarus writeth to
Angelus Politianus.*

If that thou hast conceived incredible
 Ioy for my prosperities, thou hast there
 indone no newe thing, nor anye thing
 which I had not before hand well seene,
 and by imagination presupposed. I know
 with what carefulnesse and great for-
 wardnesse of vnderstanding, thou hast
 taken in hande this vnse and vnspaka-
 ble charge, to adorne and extol my name.
 And although thou hast therein beene
 constant, diligent, and effectious, yet (sith
 in so doing, it seemeth that thou spakest
 for thy selfe, when thou speakest for me,)
 I doe nothing maruell, in that thou hast
 thought to profite thy selfe, when thou
 hast bene about mine affaires. I giue
 thanks vnto thee, and will giue conti-
 nually, not only as to a louer & a friende,
 but euen as vnto Politian, that is to say,
 vnto a man right wise. And certainly
 it is a greater thing to bee praysed of Po-
 litian, then of a friend: for the testimonie
 and iudgement of a friend might bee de-
 ceived: but of Politian a friend can neuer
 be deceived. And to my Lorde Lauren-
 tius, no lesse my Prince than thine, I am
 greatly bounde and beholden, hee him-
 selfe therefore is witnesse: I am in great
 danger

danger least in so many benefits and merites, which it hath pleased him to bestow vpon me, I appeare to be vngratefull and barbarous.

Marsilius Ficinus writeth vnto Angelus Politianus.

I If nowe Politian, I shoulde saye, that I greatly merueiled at the hautesse and eloquence of thy style, some peraduenture would suppose that I were too full of merueiling: certainly in others, I am accustomed to merueile at things for the noueltie of them: but in Politian, I meruel at things which are vnto me of long time verie well knowen: howbeit for a veritie I nowe haue in admiration, not old things, but new things. For my Politian hath so happily increased within short space since his youth, that for his style, he seemeth vnto me wholly another man, & altogether new: & therfore he that being euen a child, hath not snially pleased me, & being a yong man greatly pleased mee, nowe that hee hath passed his youth, doth perfectly and worthily please me: for euen as his beautie hath daily increased, so also hath increased his grace.

And certainly also this pleaseth mee wel, that it should so be, for this cause: for oftentimes I presupposed, and as it were prognosticated, that it would so come to passe: therefore I pray thee holde on as thou hast begun. Diuine, to the ende that thou maiest likewise make mee a true Diuinatoz. In respect of that that thou extoldest the Marfilian in euerie place, with passing praises, I doe maruell no whit at all. Who is hee that in pronouncing his proper praises, is not vehement and warmeth not himselfe? Who is he vn sensible, that delighteth not himselfe in that which belongeth vnto himselfe? Francus declared vnto vs, that thou hast had talke of vs with all the wise and learned, especially with Hermolaus Barbarus. What wilt thou that I doe for thee? Certainly I will willingly doe it. Farewell.

Politianus answereth vnto

Marcus Fascinius.

Thou perceivest not in mee euerie day newe things which are worthy to be praised, but rather newe thinges in thy selfe, through the which thou praisest me:
and

and that which seemeth vnto me, such a boundance, is thy exceeding loue: whereby (as *Propertius* reciteth) of nothing is raised a great histoye. And verilye I thinke thou wilt make me a Diuinatoz, for thou hast caused me to diuine, when as euerie day I say and preach that thou art a diuine. Farewel.

Innocent Pope, to angelus Politianus.

M welbeloued sonne, health and Apostolicall benediction. The booke which thou lately diddest sende vnto vs, translated out of Greeke into Latine, we haue heartily and gladly receiued, as wel for the noueltie of the thing, as for the iudgement of diuerse, whom in these parts we esteeme for learned and wise. It is so well furnished with learning and wit, that therewith our Libzarie shall be greatly adozned: and therefore, wee giue thee most heartie thankses, recommending thy vertue vnto our Lorde, and exhorting thee from hencefoorth to perseuer in such like thinges: to the ende that by these honest labours, thou maiest one day get greater praises, and that thou maiest deserue at our hands moze fertile grace.

grace, And in token, aswell of the good will that we knowe to be in thee to vs warde, as for the great fatherlye loue that wee beare towardees thee, we haue
 • thought good to sende vnto thee two hundred Crownes, by our welbeloued sonne Iohn Turnabon, to the ende that by such succour of liuing, thou mightest more easily support and also accomlish thy labours and workes.

Wouen at Rome, at Saint Peters, vnder the seale of the fisher, the xvi. of August. 1487. The third yeare of our Pontificalitie.

*Prince Lucidor to the Ladie
 Alastraxeres.*

MAdame, were it not, that I thinke ye haue bene strangely misinformed of the great wrongs Don Florissen hath done vnto mee, I suppose your diuine excellencie would not haue bene in battell against me, to haue hindered the effect of the execution of that iust vengeance that I ought to take vpon him, aswell for mine owne cause, as also for the iniurie that Amadis of Grace (his father) hath done to my sister Lucelle,
 who

who is here with mee. But to the ende,
 Madame, that you may knowe, that hee
 hath iustly moued me to assaile him in
 such sort, as ye haue seene, ye shall vnder-
 stand, that hee hath violently forced and
 led away Helene the daughter of Appo-
 lonia, who of long time hath bene pro-
 mised vnto me, to be mine esponse, and
 so; such haue I accepted her and will
 haue her. I pray you then consider, how
 much the thing must grieue me, and shew
 not your selfe to bee so great an enemye
 to your owne highnesse & good renowme,
 as to hinder the execution of so iust a re-
 uengement: but rather to shewe fauour
 and aide vnto him that followeth it: thus
 doing, you shall obserue the integritie of
 your iustice. And thus Madam (presen-
 ting my humble commendations to your
 good grace) I shall pray the Soueraigne
 to giue you the accomplishment of your
 desires.

Your cousin and entire good friende
 Lucidor, of &c.

*The answer of Alastraxeres
 to Prince Lucidor.*

Excel-

grace, And in token, aswell of the good will that we knowe to be in thee to vs warde, as for the great fatherlye loue that wee beare towardees thee, we haue
 • thought good to sende vnto thee two hundred Crownes, by our welbeloued sonne Iohn Turnabon, to the ende that by such succour of lining, thou mightest more easily support and also accomlish thy labours and workes.

Donen at Rome, at Saint Peters, vnder the seale of the fisher, the xvi. of August. 1487. The third yeare of our Pontificalitis.

*Prince Lucidor to the Ladie
 Alastraxeres.*

MAdame, were it not, that I thinke ye haue bene strangely misinformed of the great wrongs Don Florissen hath done vnto mee, I suppose your diuine excelencie would not haue bene in battell against me, to haue hindered the effect of the execution of that iust vengeance that I ought to take vpon him, aswell for mine owne cause, as also for the iniurie that Amadis of Grace (his father) hath done to my sister Lucelle, who

who is here with mee. But to the ende,
 Madame, that you may knowe, that hee
 hath iustly moued me to assaile him in
 such sort, as ye haue seene, ye shall vnder-
 stand, that hee hath violently forced and
 led away Helene the daughter of Appo-
 lonia, who of long time hath bene pro-
 mised vnto me, to be mine esponse, and
 so: such haue I accepted her and will
 haue her. I pray you then consider, how
 much the thing must grieue me, and shew
 not your selfe to bee so great an enemye
 to your owne highnesse & good renoume,
 as to hinder the execution of so iust a re-
 uengement: but rather to shewe fauour
 and aide vnto him that followeth it: thus
 doing, you shall obserue the integritie of
 your iustice. And thus Madam (presen-
 ting my humble commendations to your
 good grace) I shall pray the Saueraigne
 to glue you the accomplishment of your
 desires.

Your cousin and entire good friende
 Lucidor, of &c.

*The answer of Alastraxeres
 to Prince Lucidor.*

Excel-

Excellent prince Lucidor, the diuine A-
 lastraxeres, (daughter of mightie
 Mars the God of battels, and of the tri-
 umphant Zahara Quene of the mount
 Caucaſe and of the Caſſ mountaines)
 doth ſend you ſalutation and amitie. We
 ſhall vnderſtand that I haue receiued and
 read your Letters, wherein you greatlie
 complaine that I haue aided Don Floriſ-
 ſel, by whome ye alledge that you haue
 beene greatlie iniured: for aunſwere
 thereof, I praye you conſider howe much
 I am bounde (as all other princes ought
 to bee) not onely to miniſter iuſtice and
 fauour to them that haue good right: but
 alſo no leſſe bounde to requite good deeds
 and ſeruiſe done, and ſurely, I am as
 much bound to Don Floriſſ. as one per-
 ſon may be to another, and that for many
 cauſes, which to declare to you at this
 preſent, would bee too tedious. Where-
 fore it ſeemeth to mee, that you ſhoulde
 not bee offended with that which I haue
 doone in his defence: yea, though I had
 heretofore knowne your difference: for
 my highneſſe doth bid me to ſuccour him
 in ſuch neceſſitie as I ſound him, neither
 ought you to haue procured reuenge and

Iustice by inequalitye of force, but first to haue summoned and aduertised him to repaie the iniurie he had done you, and if therupon he refuse to satisfie your reasonable aduertisement, then might you, procéde further by good and moderate deliberation. Thinke and esteeme therefore that I haue done but my duetie to Don Floriss. neither wil I refuse to satisfie you, and to maintain your right even against him, the matter being first well known and examined. But in the meane space, I pray you to agree and accord the difference betweene you without shedding of blood, and not to present the impetuositie and hastinesse of your choller, which hath caused you to haue the surname of vengeance, not conuenient truely for a prince: for the gods woulde that we should leaue all vengeance vnto them, because we cannot keepe a meane in the executing thereof, and punishing of them that haue offended vs. As touching me, I will take paines, and perswade him for peace betweene you, assuring my selfe that he wil not denie it me. And in this hope, I will end at this time, wherein you and all my Lordes of your com-

companie shall finde my recommendati-
ons to your good graces: beseeching the
Gods to maintaine you in health. Wholy
yours, and readie to do your pleasure, the
• Diuine Alastraxeres.

*Innocent the viii. Pope, to his welbeloued
sonne Laurentius de Medicis.*

VWelbeloued sonne, health & Aposto-
licall benediction, We giue thanks
vnto thy deuotion, for that through the
same, our welbeloued sonne Angelus Po-
licianus, (a man very learned and expert)
hath sent vs a booke, translated out of
Greeke into Latine, dedicated vnto our
name, and the which not onely by our
owne iudgement, but also by the iudge-
ment of other wise men, vnto whom we
haue shewed it, is greatly commended.
It shalbe of vs (as appertaineth) great-
ly esteemed and honoured, and shalbe an
ornament in our Librarie, which shalbe
vnto him a testimonie of his vertue and
learning. Wee exhort thee aboue all
things to prouoke and moue the same
Angelus, by thy authoritie, to make and
compose like workes, which wil bring
forth vnto him vulgar estimation, & vnto
vs

be no small delectation : who , for so honest labours , partly by benefites , partly by other things will cause that wortheie thankes and rewarde shalbe imploied and giuen vnto him . And nowe in token thereof , wee haue appointed to bee sent vnto him , by our well beloued sonne Iohn Turnabon , 2 **l.** crownes , to the ende that his booke should not remaine without recompense. Pouen at Rome at S. Peters. &c.

Angelus Politianus to Innocent the viii.

Pope rendereth salutation.

I knowe not in what sort to render thee thankes , most holie father Innocent , soueraigne bishopp , which hast with so great praises , and ample liberalitie rewarded our small labours , which thing I consider and interprete to haue bene so done for this cause : to wit , that it hath pleased thy holinesse and blessednesse by this meanes to erect , and stirre vp the mindes of learned men (which of long time haue lien still , & as it were slumbrd) when they vnderstand to be in so wortheie a Bishop of this time , such and so great humanitie and liberalitie , that now euen
the

the basest and least in order, remaine not onely praised and honoured, but also liberally recompensed. Certainly these praises, together with the present & vnlooked for benefits on me bestowed, haue added vnto mee as it were spurres and prickes, & haue charged mee with a great carefulnesse, so to keepe and behaue my selfe, that at no time, or by no cause, I be found to be vnworthie of this thy liberality and fauour, wherof I wil take care, and wil so inforce my selfe, that this our tender territarie, (to the tillage whereof thy magnificence hath now giuen such & so great succour) shall bring forth hereafter newe reuenues to thy sacred Maiestie.

Valeat tua san ctitas . Florentia, &c.

*Galdwane to his fellowe knights,
and souldiers.*

Vnderstande (my companions) that the first & soueraignest goodnes that may be in an armie, is to haue a head ruler, that can wisely order and aduise the thing that is requisite to be done: and the next, to haue obedience in executing the thing that he commandeth. We haue
here

here not onely one Captaine, ſuch as I ſpeake of, but two or three, euen moethan twentie, who are ſo agreeing together, that there is but one will, one heart, and one aduice. Seeing then the firſt goodnes and benefite is not denied vs, let vs draw nere to the ſecond, and ſo no doubt ſhall we cauſe our fortune to aide vs againſt the moſt diſcourteous King that is vpon the earth, who purpoſeth to deſtroy our gods, and liues, through the huge and mightie armie that he hath cauſed heere to ariue, thereby vtterly alſo to impouerish and deſtroye a poore Gentlewoman. But yet is he farre from his count and purpoſe: for we will aſſaile her, as long as we haue any life in our liues, or bloud in our bodies, accompliſhing the vowe that we (purchaſing the order of knight-hood) are bound vnto. And whether we liue or die, we ſhalbe vnto vs an immortal glorie, valiantly to fight againſt him that ought to be a true defender of all Ladies: ſo that the thing, that of many might be ſaid ſilly hardineſſe, ſhall as concerning vs, and in our quarrell, be called vertue, magnanimitie of courage. Boldly let vs therefore runne in vpon them,

them, without feare of death, or any danger, hauing nothing before our eyes but honour: so, in such like warlike actes, Fortune her selfe woulde not be feared nor doubted. And if we be victors, in as much as they are more than we in number, so much our glorie shall be the greater, and our name so much the more spread abroad, taking vpon vs with so great an hart and courage, a thing almost to man incredible.

*A certaine man writeth to a Booke-
binder of Paris.*

Worshipful Sir, assured I am, that if I should commend me an hundred thousand times vnto you, yet should I do lesse than nothing, if it pleased you not to account me for one of those that wish you well, therefore I pray you, commend me vnto you: certifying you that since my departure, I haue written sufficient matter vnto you, according to my rudenesse, wherunto you haue made me no answer. Howbeit I marvell not thereat, considering that you haue bene so busied about the urgent affaires of the king, that you haue had no leisure to attend thereunto:
where

wherefore you are worthily to be excu-
 sed. And though it be so, that I am trans-
 ported into a farre countrie: to execute
 needfull thinges, yet is it not to be sup-
 posed, that true loue should decay, tho-
 rough the visible separation made be-
 twene two friends, whereof you are the
 one and I the other, at the least I am
 yours, and beleue that you are mine.
 And therfore as mine, I haue not, nor will
 not deferre to write vnto you, trusting &
 being assured that thzough the receiuing
 of my letters, I shall cause you to bee
 more ioyfull, and to haue me in remem-
 brance. Doing you also thereby to vn-
 derstand, that if it woulde so please you,
 I would gladly haue certain litle bookes
 (whereof I spake vnto you) dispatched
 from the binding, handsomly and neat-
 ly, as you knowe well howe to doe them:
 yea, farre better than I can expresse and
 write vnto you. Of a thing well done
 the praise remaineth to the Authoz and
 doer thereof, wherein I knowe you shall
 be partaker, so; that you worke so per-
 fectly as no man will nor can finde fault
 therewith. Moreover, if there be any
 thing in these parts, wherin I may pleas-
 ure

sure you doe but command it, and I will obey, according to the possibilitie of your saide friende, not to be compared to his good will: recommending me alwaies most humbly to your worship, unto your wife, and to al your childezen, unto whom I will not forget the wine, my bookes being properly and handsomly bounde and dispatched. Thus cease I for this present, beseeching our Lord to send you health and welfare with long life. From Seclure, the 11. day of October.

An Epistle of Angelus Politanus to Laurentius de Medicis his Vncle.

Baptista Leo Florentius, of the most clere and noble familie of the Albertines a man of excellent spirit, of good and deepe iudgement, and of exquisite doctrine, having left unto vs his posteritie many noble deedes, actes and monumentes: consequently and in fine thought good to report vpon 2. bookes speaking of Architecture, or the science of building, the which being amended, corrected, and polished, intending to set them forth to light, and to dedicate them. unto thy name, was by fatall ordenance puen-
ted

ted by death and so deceased. His brother Barnard, a prudent man, alwaies mindfull of this amongst the chiefest, to the ende to aduance the memorie of so worthe a man, and to render thanks for thy merites on him bestowed: the foresaide booke written according to their true paterns and examples, and reduced into one volume, he doeth offer and present then vnto thee, my good Laurencius. And in verie deepe he desired I should commend and adorne with words the same gift towards thee, and also towards the author thereof, *Baptista Leo*. The which I haue not thought good to doe in a mitate, to the end that thorough default of my vnderstanding, I diminish not the praises of a man so excellent, and of a worke so wel brought to passe and finished: for vnto that worthe worke shal come more honour and renoume by the learning and reading of it, than by any wordes wherewith I am able to set forth the praises thereof, fearing and doubting difficulties of the Epistle, and doubting also the imbecillitie and weakenesse of our Diction: for vnto any man not ignozant of the perfection

and integritie of the remoued Letters, and of the secrete and hid discipline, and it might be doubted, whether his speach and style doth moze touch the art of Oratorie, or of Poetrie, whether it bee moze graue or ciuill. In this order hee hath followed the true trace of the Antiquitie, in such sort that he hath by sence comprehended & reduced into example, not only the reasons of the ancient builders, their ingines and instruments to worke withall, but also hath wonderfully exco- gitated and published newe formes and styles of buildings: yea, & besides this, he was also a good Painter, and cunning Caruer. Howbeit in the meane time, he ordered all things according to true proportion & measure in such sorte, that all people might reporte of him singular & worthe things: so that I iudge and suppose, that I were better to be silent, than to speake too little, euen as Salust saide of Carthage. To this Booke therefore, (M^r Laurentius) thou shalt attribute most principall and chiefest place in thy Librarie, and shalt reade it diligently: and shalt take care to publish it commonlie; for it is worthe to passe of-
ten

ten by the mouthes of expert and learned men: yea, it is a fauourer and a verie patrone of learning, amongst all men lining, nowe fallen vnto thy lotte. Farewell.

Angelus Politianus to a certaine friend of his.

[If I had begun to haue loued thee, for thy riches, I should nowe haue ceased to loue thee, or to be thy friende for that thou nowe ceasest to be rich: but moreover, if I had nowe ceased to haue bene thy friend, then had I not bin thy friend, neither when thou wert rich, but a flatterer: the which whosoeuer can be, can not be free, but a bondslane.

Politian to his friender.

You are manie. which together demand letters from me, but behold I sende vnto many but one onely: for it becometh to sende one onely Epistle vnto many, whom I onely loue. The which shall be as good as many, when many of you shall reade it.

Politian to an enuious person.

¶ 4

Thou

Thou art enuious to euery one of e-
uerie thing saue ennie, but of that
thou art enuious towards thy like, who
is yet moze enuious than thou: and by
that meanes there is no enuig in thee:
and yet notwithstanding thou hast enuie
at his ennie, and by that meanes hee is
lesse enuious than thou. Who you are,
I will not expresse, because I will not
make you moze miserable than you are
already: for if I should publish your
name, you would haue enuie, even at
your verie name it selfe, not onely of you
at the name of another, but either of you
at his owne.

Politian to a slanderer and detractor.

Vnto thee, which speaketh euill of me,
I intende not to answer euill, least
peraduenture thou shouldest cease from
saying euill by me, that is to say, from
praising me: for in verie deed, who is
he that is more rightly praised, than he
of whom euill is spoken by an euill man:
And in respect that I call thee an euill
man, that is so far from being euill said,
that nothing can be better saide.

*Politian to his friend Caesar**Carment.*

Thou supposest thy selfe to be contemned, because I write not vnto thee: I should contemne thee, if I shoulde write vnto thee: for if I contemned thee then durst I write vnto thee these answers; either that I am busied, or that I haue no leasure for thee. Farewell.

Politian, to Iames Modest.

Thou art sorie because I write not vnto thee: be sorie no more, for now I write vnto thee. Farewell.

Politian to an vncensured person.

Thou hast not giuen mee that, which thou didst promise me: I find my selfe greued if thou hast forgotten it: and yet more greued if thou hast not forgot it. To forget, is the propertie scarce of a friend, and not to giue when it is remembred, is the propertie altogether of an enemy. Farewell.

*Angelus Politianus to Picus**Mirandula.*

That

That which I would should haue bene corrected by thee, thou praisest it : but thou doest that thing easily, which thou doest continually. Farewell.

Politian to a friend.

Thou art angrie and sozie, because Simias doth reprehende me: he doeth reprehend me, to the end that he might serch the safegard of him selfe, as a man beset with those that doe much reioyce of flatterers, and yet more of detractors.

Politian to a promise breaker.

Much more equall had it bene incontinently to haue denied that, which so earnestly I requested, then afterwards not to perfourme the thing, which thou (being a graue man) hadst so liberally promised: for then it had been no iniury, seeing that thou didst owe mee nothing: but now it is iniurie, for thou doest owe it me, and must owe it mee, seeing that thou hast promised it me: and certainly I do not yet beleue that thou art of that sort of people, whome their promises doe not bind them. And to the end that I haue not hereafter occasion to beleue it, I
would

would wish thee to keepe such promises
to thy selfe. Onely this I request thee,
that if thou wilt not giue and perfourme
vnto me that benefit, yet cease to be in-
iurious vnto me, which thou shalt doe, if
thou forbidde mee to hope any longer in
vaine. Finally, I shalbe greatly behol-
den vnto thee, if thou giue me that which
I request, and shall greatly meruaile if
thou giue it me not. Farewell,

Politian to his friend.

I was verie sozie, & am verie glad, be-
cause thou was sicke, and that thou art
whole. Farewell.

Politian to Picus Mirandula.

I was first vanquished of thee by lear-
ning, and vanquished by spirite: yet ne-
uerthelesse, I reioice mee to be vanqui-
shed, & do in such sort reioice me, for that
I loue thee, and so loue that, by the which
I was vanquished: but now by thy hu-
manitie am I vanquished, which thing
certainely I cannot suffer, because it is
vnhonest. But I doe suffer it, for that
ther is nothing vnhonest vnto me, which
vnto thee is honest.

Politian

Politian to a certaine friend of his.

Thou art sorie, because I, which am thy friend, haue vanquished thee in disputation. Thou oughtest not to be so-rie: for if all thinges be common vnto friends, I am no more a vanquisher than thou: and no lesse vanquished than thou. But peradventure thou art sorie, because that by such lawe of friendes, I am not a perfect vanquisher, I which haue thee vanquished. Farewel.

An Epistle of Iouannes Picus Mirandula, to his deare friend Iacobus Antiquarius.

Amongest all the pleasures which I take, when I was at Florence, thorough the commendable blage of Politian, (a man in my iudgement, of all other most learned and skilfull, as touching them in our time,) this was not the least, but exceeded, when hee incontinentlie gaue vnto me thy graue Epistles sente vnto him, to the ende that I might reade them with their answers, in the same fourme and excellent order, that they passed betwene you. In those Letters and Epistles I did greatly delight mee,

for the singular prudence therein contained, whereby also in weightie matters and great affaires, thou art of the most prudent and wise greatly commended, both for the sobriety, and also for the seemely adorning and beautifying of thy Diction. Furthermore, thy letters were acceptable vnto me, not onely because in some of them there was honozable mention made of my name, but also I delighted my selfe therein, for the testimonie of such a perfect man, by reason of the conscience, graunting and giuing iust consent, which not dissembling any thing of that which it ought, did manifest and discover the matter, euen as it was, striving with great force, as nilling to be deceiued: and thus am I double beholden vnto thee, by reason of thy vertue, and also of thy benefites done vnto vs. I had thought by my Epistles, sundrie times, to haue rendred thee thanks, least peraduenture towards thee, I shoulde haue bene thought somewhat ingratefull, or esteemed rude and vnciuill: yet deferred I the time (because I knowe thee and our good friend Politian, to be so exercised with letters, passing to and fro

be-

betwene you, (as not willing with such importunate hast to babble against the Muses, & as the malapart gagling geese, to interrupt the white swanne, interchangeably singing: besides this, I perceiued by Politian, that thou hadst vnderstanding of our good will towards thee. And now we haue receiued thy letters sent vnto vs, lately deliuered to Barnard Ricius, (a young man of great towardnesse) whersin thou doest attribute vnto me that, which I dare not request, neither think to haue so much merited. The greatnesse of thy humanitie doeth not we burst our silence, except we should seeme vnciuil or proud, and therefore I cannot chuse but giue thee great thankses, & impart vnto thee immortall praises: not only because thou bestowest vpon mee no smal vnderferued commendations, but also by reason that thou so tenderlie lovest me. Therefore vnto thee I ought to make recompence, euē aboue my power: neither is there any thing so hard or difficult, which for thy commoditie, I would not take in hand. Farewel. Made in the fields of Farrar the 27. of July. 1494.

Here endeth the second Booke,

The

The third Booke, con-
taining the maner and forme
how to write by answer.

*A father writeth vnto his
sonne.*



Elbeloned Sonne af-
ter cōmendations ap-
pertaining, &c. It is
alreadie thre mo-
nethes ago, and now
at this present going
on the fourth, since

we receiued any letters from thee: mee
thinke thou mightest haue coniectured
with thy selfe (if thy heart had not bene
altogether stonie) in what troubles and
calamities I, with thy weeping and so-
rowfull mother, do liue. There are now
24. Winters gone and past, since forth
of thy mothers wombe into this tran-
sitorie life thou wast brought, and be-
cause euen from thy youth vpwarde, I
was a carefull and desirous Father to
see thee good, modest, gentle, kinde, and
with all other vertues adozned (behol-
ding then thy shape wit & liuely memo-
rie of thy naturall inclination & spirite,)

A

I thought good (as thou knowest) to send thee to Parice to the studie of the ciuill Lawes, according to thine owne desire: thou hast now bene there foure yeares, and I determined to giue thee yerely an hundred crownes for the sustentation of thy liuing, to wit, at the end of euery fire moneths fiftie: and Moreover, to send thee apparrell of Silke, and cloth for the array of thy body. Thou shalt vnderstand (my deare childe) that thy mother hath bene my wife xvi. yeares: I haue had (by the goodnesse of God) of her two children onely, whereof thou art the first, & after thee Loyse thy sister, vpon whose vertuous life the Sunne beames hauing shined by the space of xxiii. yeares, and I knowing her woorthie of a husband, haue thought good this yeare to marie her, & to giue her to Helie Loyer, for his legitimate and lawfull spouse: and because that he is a rich man, it behoued me for the full summe of her mariage, to giue thee thousande poundes, so that I was constrained to paie him not onely al the redie money that I had, but also to borrowe moze then three hundred Crowns, because I would not faile of the fidelitie
and

and promise which I had made him.

This therefore was the occasion that with my letters of the viii. of August last past, I had not the meane to sende thee more than thirtie crownes, within these xv. or xx. dayes. I wil sende thee the other twentie, for the full accomplishing of the terme past; and the fiftie for the beginning of the yeare present. Therefore, for default of the said money, ceasse not from any manner of studie: but nowe it pleaseth mee to talke a little vnto thee. Thou then drawen by disdain, and moued with buriust yre, for so light an occasion (as voluntarily willing to worke vengeaunce) sayest thou to giue answer vnto the humble and gentle Epistles of thy father, vnto the swete and louing letters of thy mother? disdainest thou to aunswer brotherly the tender letters of thy chaste, prudent, and newe married sister? O thou miscreant, thinkest thou peraduenture that the pitie of thy father woulde not haue sent thee y^e twentie crownes, which for the necessitie and ornament of our house could not then be done? O Perocall crueltie of a childe, O heart of yron, O barbarous blage, O wickednesse

R

wor

woꝛthie to bee carried to the vttermoſt
 endes of the woꝛlde: I ſee well yuough
 how wiſe thou art become, to know how
 to moleſt me euen at the very heart roote,
 together with thy miſerable mother:
 who ſoꝛ that thy plague of ſpirite, taketh
 her daily nourishment with ſharpe and
 bitter anguiſhes. The Virgilian Queene
 Dido of Carthage, was neuer ſo poſſio-
 ned with loue towardeſ her pitiful child
 Aſcanius, as (by thy occaſion) the tender-
 neſſe of y^e charitie of thy mother towardeſ
 thee, it is at this preſent afflicted and deſo-
 late, and ſoꝛ thee onely ſhee living doeth
 account her ſelfe miſerable and vnforsu-
 nate. Alas I pray you tell me, is this the
 doctrine of the ſage Plato? Are theſe the
 inſtructions of Aristotle, that pꝛince of ſa-
 ture: who ſay, that it is not poſſible, that
 children ſhould make recompence to their
 Parents, ſoꝛ the goodnes by them recei-
 ued? Thou then (if thou wilt that thy
 mother liue) take ſooꝛthwith thy penne
 and write, to comfort her. Thou oughteſt
 to remember (as a reaſonable man) that
 ſhee brought thee into this woꝛlde, that
 thou waſt tenderly and warmly nour-
 iſhed in her wombe, and that thou diſt
 there

there receiue thy life, limmes, flesh, bloud, sinewes and bones : since which time also, holwe carefull and diligent a father I haue bene for thee (to auoyde the vanitie of worldly praises) certainly I demaunde none other witnesse but euen thy selfe. Phalaris, although hee was a tyrant and of notable seueritie, yet sometimes appeared ciuill, who wziting vnto his sonne Pauolus, sayeth vnto him, that a childe ought cheefely to bee mindfull of the benefites of his Parentes.

Alas, I praye thee read the hystorie of Valerius, where thou shalt vnderstande the pittie of Coriolan, towarde his mother : and the promptnesse of the pitifull heart of Simon the Athenian, towarde his Father Miltiades. Finally I had purposed to haue continued longer in this Epistle: but the teares which fall from mine eyes will not suffer mee to passe further. I beleue that through the great anguish of the græfe that thy pitifull mother susteyneth, if she should see thee in her presence, shee coulde not saye to thee, O sonne wzite vnto mee: but I doubt not but that those her distilling teares woulde soozthwith picke

thee fozewarde to wryte vnto her: and be-
 cause thee is thy mother, (and that both
 good and woꝛshipfull,) thou mightest per-
 aduenture learne the dutie of true pitie,
 not bashing to accompanie her with so-
 rowful wailing & repentance, foꝛ the er-
 rour towaꝛds thy parents (without due
 consideration) by thee coꝛmitted. God keeꝑ
 thee, & vouchsafe to make thee woꝛthie of
 his infinite grace. Thy father, &c.

The answere of the Sonne vnto his Father

DEerely beloned father, after most hum-
 ble commendations vnto you and my
 loning mother, beseeching you both of
 your daily' blessing, &c. Father, although
 I know your aduise to be truer then the
 voyce of the Cumane Sibille, oꝛ the oꝛa-
 cle of Apollo, neuerthelesse I think it my
 duetie, to make bꝛiefe answere vnto your
 graue and learned Letters. You by them
 (together with the great pitie of my mo-
 ther) haue made mine eyes so tenderly
 moysted with teares, that not onely in
 one thing, but also in many, if I had ben
 befoꝛe your pꝛesence (your fatherly beni-
 gnitie, together with my mothers cle-
 mencie considered,) you would certainly
 haue

haue iudged your onely sonne worthe of
pardon. He that shoulde blasphemie God:
yea, or his father, or mother, me thinketh
he were not worthe to be reasoned with,
all, but rather to be punished: for in be-
ritie there is nothing moze vnseemely in
a young man, then to giue occasion of an-
ger vnto a man of ripe age. Wherefore,
as Marcus Cicero writeth, wisdome is
the knowledge of good and euil things.
And this goeth morally. Aristotle dispu-
ting sayth, that it falleth not for youth to
prouoke displeasure. The moralist Sene-
ca sweetely writeth, that the wise man is
temperate and constant: and he that is
constant, and without perturbation, and
wickednesse, is he that is quiet and vn-
troubled: then to conclude, the wise man
is hapie. Wherefore extende your pittie
vnto mee: for according to the sentence of
Fabian Quintilian, he that repenteth him-
of error, is worthe of pardon. But be-
cause I will not be long in writing, it
may please you to vnderstande, that in
this towne of Parise, we haue great scar-
citie of victuals this yeare. Cozne is at a
derie high price: I say nothing vnto you
of wine, which at this day is risen vnto

such a price, that of manye persons it is quite forsaken. I knowe well, my deare father and mother, that you would not haue me to indure scarcitie of victuals, for the which my garments alreadie four monethes ago, are gaged to mine Hoste, which causeth mee to bee more importunate to demaunde money of you, which through your goodnesse I attend for, with earnest desire. To finish, (my duetie vnto you both remembred) I humbly recommend mee, and also vnto my welbeloued Sister.

your humble and obedient sonne, &c.

The father writeth vnto the sonne.

Verily my sonne, thou wilt be the occasion through thy euill bebauiour, to hast mee sooner than I ought vnto my graue: for not long agoe here in this town of Lions, diuers gentlemen & merchants affirmed vnto mee, that all the clothes of Scarlet which thou didest carrie with thee were lost. Also I am aduertised by my trustie friendes, that sundrie dames in Lions go sumptuously arraied with our clothes of like, and thou of them hast none

none other payment, but that thou takest account secretly in the night. This is not the faith which thou biddest promise me at thy departure: therefore thy mother continually weepeth, and thy two vertuous and honest sisters lament without ceasing. But tell me, with what knives thinkest thou that thou doest wounde the mosse secreete partes of our heartes: therefore, be readie to amende thy error, or else verily cease to call me father, and hold thy selfe assured (except thou speedily amend) that neither of my goods nor money thou shalt ener haue any part hereafter.

Thy carefull Father, &c.

The sonne maketh answer vnto the father.

My dearly beloued father, I haue bene advertised by your sorrowfull letter of euill aduenture of our merchaundize: but because you are my father and a prudent father, it is lawfull for you without occasion to reprehende & to threaten me: howbeit, hee that commiteth not the fault, is alwaies accompanied with sweet hope. Those that haue told you, y^e I giue

your clothes of silke to the dames of Lions, peradventure haue taken it in euill part, that I haue not giuen some peece of silke to their wines, and woulde peradventure haue taken no care to haue asked them from whence the garment had come, so y^t they had spared their pennies. I pray you therefore my deare father, be content and glad: for I consume not your goods, but I sel them as wel; vnto women as vnto men. I send you by your factour 2000. pounds for clothes of scarlet, and fye hundred poundes for clothes of silke. I wil farrie to finish the rest, and the cursed enuie languishing, shall fall vnto the ground: and you shall finde me (God to friend) a good, iust, add faithfull sonne, &c.

The wife writeth vnto her husband.

Extirely beloued husband, after a thousande commendations vnto you, with the desire of your health and welfare, rather then mine owne, &c. Since your departure hence, God knoweth in holwe many carefull cogitations and thoughts I haue liued: and certainly in all my tribulations, thzough your absence, I haue found

found none greater than in one whole
yeare with much adoe to haue receiued
from you onely two short Letters . It
may be that some great affayres of the
Courte woulde not permit you time to
write or peraduenture that no care of
vs doth pricke you forward . These ve-
rily were not your promises made vnto
me at your departure. It may please you
to vnderstand, that our two childzen are
in good health , and increase in stature,
but not in maners, which to them shoulde
appertaine . We are rich of substance
more than otherwise, therefore take heed
least couetousnesse doe surmount and o-
uercome you : for riches bee small orna-
mentes for our childzen , without the
bryghtnesse of some vertues . Besides
this, forget you not , that I haue not a-
ny lacke of things necessarie of liuing:
but knowe ye that I am a wife, and that
young, not better nor worse than another
Therefore , I beseech and require you
that you wil speedily repaire home, for
wee more require your presence than
your monie: and thus with great desire
doe wee attend for you: beseeching God
to blesse you and prosper your affaires.

Your faithfull spouse, &c.

*The answere of the husband vn-
to his wife.*

I Oving wife, after heartie commen-
dations with desire of your prosperi-
tie and all ours, &c. This may be to cer-
tifie you, that within these fewe dayes I
received some verie lamentable Letters
from you, by the which you doe greatlve
complaine of me, so, that I should be slow
in wryting unto you. You thinke per-
adventure that from hence where I am
in Lions to Amboise, is like distance of
way as from Blois to Tours. Merily I
haue wrytten at the least nine times in
the yere, and often it happeneth (as you
might consider) that by negligence of the
carriers letters are lost. But to proceede:
when I parted from you, I had thought
that I parted ioyfully, leaving in your
lap our two children, with stedfast confi-
dence to haue committed them to a pru-
dent, sage, temperate, careful, diligent, &
heartie wife, about the gouerning of do-
mestical affairs, wherin me thinks there
should be no default in you. You wryte vn-
to me, that you are a wise & young, with
that which followeth: I say that when I
married you, I tooke you not onely for a
wife,

wife, but also for the most vertuous, most chaste, most honest, & most skillful of all other of your age. I am not couetous, as peradventure you suppose: true it is, that I am come vnto the Court to aduantage vs and our children as much as I can, which may hereafter be cause of ioyfull quietnesse. At this present I wil write no further: God willing within these three moneths I trust to bee with you. And thus I commit you and all ours to the blessed Trinitie.

your louing husband, &c.

A Sister writeth vnto her brother.

M^r welbeloued brother, after most hartie commendations vnto you, &c. I cannot expresse nor declare in wordes, what grieuous sorowes & passions I haue receined for the death of Francis your louing & faithfull spouse. Therefore, (were not the extreme teares and great anguishes wherewith I am bitterly accompanied,) I might peradventure finde out for you some maner of consolation: but certainly very ill may he helpe an other, that cannot in any wise helpe himselfe.

Any

Any other meanes is there not, saue on-
ly reason, which might comfort you to
take, with a good heart, the fierce and vn-
certaine death of that honest, vertuous,
and chaste wife: who thzough the merits
of her vertues, I esteeme without all
doubt, to be gone to possesse the eternall
triumphs of the heauenly glozie. *W*her-
foze then ought we moze to lament the
vngentlenesse of enuious death, which
in the ende destroyeth all things created,
then we ought quietly to render the mo-
ney which we haue borrowed? for the gift
of life lent vnto vs by the generall Cre-
ator, ought to bee restored without any
lamentation. Therefore I pray you, *W*h-
die with me to praise God, for the faith-
ful departure of your welbeloued out of
this transitorie life: & so bring vp Loyse
my deare niece, that she may followe the
maners of her mother. *W*ould the bitter
raine of the humour that falleth from
mine eyes haue ceased, I would haue
beens moze large in writing vnto you.
The eternall God, of his infinite pittie,
preserue you and yours in peace and
prosperitie.

your louing Sister, &c.

The

*The answer of the Brother vnto
his Sister.*

DCarly beloued Sister, after loning commendations vnto you, &c. The tendernesse of the sweete stile of your gentle letters, hath caused somewhat to cease the abundance of the moyst humoz gushing from mine eyes: therefore I cannot by any sufficient words expresse the things which I doe owe, and euen vntill the last day of my life shal owe vnto your pietie, goodnesse, and courtesie. I knowe howe tenderly you take the memorie of Francis: also I knowe the effect of the singular loue, which she bare vnto you. Your niece humbly recommended her vnto your benignitie, I trust that shee will followe in all thinges the gentlenesse and honestie of that her vertuous mother deceased. While in the meane time shall alwayes bee readie to accomplish your request in all things at your pleasure. God haue you in his blessed tuition.

your faithfull Brother, &c.

*A Mother writeth vnto her
Daughter.*

¶ Mel.

VVElbeloned Daughter Antioner after due commendations vnto you, &c. Merie acceptable (deare daughter) were your letters vnto mee partly for hauing aduise of your health, and partly to vnderstand that Peter your soone doth so diligently attend to the beginning of his studie. To aduertise you by motherly charitie, of that thing , which apperteyneth both vnto my honesty and yours, it is so, that within this litle while, I haue by diuerse voices vnderstanded , (I wot not what) of your ill renouwme, from those parts of your towne of Bloys . You knowe (my daughter ,) at sixtene yerres of age I was married , and at xiii. remained widowe with two childzen , and vnto this my age of Lii. yeaeres , there was neuer none that could say any thing against the integritie of my life : neither haue I at any time passed for a husband. Thou verily at xvi. yerres didest take a husbände, and nowe at xxv. yeaeres remainest widowe, with one sonne onely. Six. yeaeres hast thou possessed thy husbände: therefore thou oughtest to be satisfied of wozioly thinges . Thou art rich, and art left vnder the state of a widowe.

Oh,

Oh, I pray thee for the love of the eternal God, and for the obedience that thou owest unto me, that thou wilt be well advised, not to maculate or blot that well-belov'd and decent habite, which thou bearest, for the worship of him, who of thy virginity gathered the first fruites. The Lord be with thee.

Thy pitiful Mother, &c.

*The Daughter maketh answer
unto her Mother.*

DEare and welbelov'd mother, after most humble and reuerend commendations, with the desire of your long life &c. Through your last briefe letters I am become altogether melancholike and sorrowful: and not for that the occasion springeth of you, but of the unhappinesse of the wicked worlde. Merilis with most humble obedience I receiv'd all those admonitions, which come from you my discrete mother, Hippolite, as we reade in the ancient histories, because he would not consent to Phædra his horrible mother, was by her occasion cruelly put to death, without deserts: so I, by the pestiferous tongues of other, am innocently

cently slandered. Wherefore, hearken I praye you my deare mother, you knowe Clare herie well, who hath a brother xiiii. yeres old, a dyonkard, euil taught, a gamester, and a glutton, these two yeres hath he by letters, gistes, and promises gone about dishonestly to tempt me, and this doeth he not so much for his owne desire, as for the wicked wil of his sister Clare, who being about xxx. yeres of age, and richly married (but vnto an olde man) is herie liberall of her loue vnto whosoener demaundeth it. And because that she is my neighbour, she would gladly haue me ioyned in loue with her brother: but that shall notwithstanding nothing preuaile him, though mistrustfull persons speake their pleasure. No more at this time, you vnderstand mee wel. God prosper and preserve you.

Your obedient & louing daughter,

One Lord writeth vnto another.

Right honorable Lord, after due commendations, &c. It is alreadie thre moneths agor, since your honoz by your learned and prudent Letters requested mee, that if it were possible to vse such meanes

meanes and diligence in speaking vnto William Ardiler, that it would please him to serue your honour in the office of a Secretarie, because he is a man skilfull, quiet, and also of marvellous elegancie in composing. Verilie I vsed all the meanes that I could to induce him vnto your honours desire: the attempts that I gaue vnto him, in that matter, did at the beginning nothing auaille: for he excused himselfe to be wearie of seruing Lordes, and that he nowe loued to rest, and to giue himselfe to nourish his little childe: but in fine, I so handled the matter, that within one moneth he will depart hence to goe vnto you. I tolde him that your honour would vse such liberallitie as his vertue requireth. I take great pleasure, for that your Lordship shall haue nere you a prudent, loyall, learned, a woonderfull obseruer of antiquities, a great Historian, and in the pleasaunt pastime of Poetrie, a man without comparisom: which shalbe great satisfaction to the ardent zeale of the diuine vnderstanding of your excellencie: which I pray God still to prosper and increase, &c.

*The answer of one Lord vn-
to another.*

RIght honourable, after continuall commendations, &c. Your Lordship knoweth, in how troublesome and wearie exercises we haue consumed the other part of our transitorie and miserable life: therefore, your honour by the humanity thereof, must pardon our vnlearned letters: but now, by vertue of your honour, we possesse the gentle and quiet personage of William Ardiller, for the loyall and good Secretarie of our affaires. Certainly I loue his humanitie & gentlenesse, his iudgement doth greatly please me, and the eloquence of his speech delighteth me. If all the holie Church of the Christians, had aswell chosen their Bishops, Deacons, and ministers, as I haue done my Secretarie, vndoubtedly the religion of our Catholick faith would be had more in reuerence, and better spoken of, than we see it is in this our miserable time. I certifie your Lordship, that as soon as our foresaide Secretarie came to salute vs, we immediatly of our courtesie gaue him five hundred crowns of Golde. God for his clemencie sende
prof.

prosperitie to our affaires : for vnto our
saide Secretarie, and to all mindes like
vnto his, we will at all times enforce
our selues to giue all commoditie and fa-
uour . Here will I make an ende, and
commit your Lordshippe to the blessed
Trinitie, &c.

*A Gentleman writeth vnto a
noble Captaine.*

Honorable Captaine, after most hum-
ble commendations, &c. I am aduer-
tised by Letters from my sonne, that
your honour thorough your gracious
goodnesse, hath placed him in the number
of your men of armes : for which thing
I, with all our parents and friends, doe
so much remaine bounde vnto you, that
in veritie we are not able to expresse it
in wordes . Oh we precious is the ser-
uice that is doone to a liberall man :
but much more happie, and more praise
worthie is the Lord who knoweth his
loyall and faithfull seruitor, and rewar-
deth him with condigne benefites . The
hauotie worthinesse of your magnani-
mitie doeth cause vs, that though wee
be absent in bodie, yet our ardent loue is

alwaies at hand, and neare you.

So moze at this time, but the Lorde
prosper your affaires, &c.

*The answer of the Captaine vn-
to the Gentleman.*

Welbeloued, I heartily recom mend
me vnto you, &c. Right acceptable
vnto me were your letters replenished
with loue and humaitie, by the which
you, with your friendes and kind folkes,
doe appeare to be willing to giue mee
thanks, for that I haue chosen your son
into the order of my men of armes. I wil
answere you briefly: vnderstand ye then
that in the seates of chenalrie, where the
matter standeth of life and death, of po-
uertie and riches, of honour and shame,
I make not election by friendship or fa-
uour, but I prefer men to higher degree
by their vertue: and therefore the wise-
dome, counsell, and manlie courage of
your sonne constrained me to honoꝝ him,
who is readie to be further preferred.
You in the meane time liue quietly, and
if he doe you honour, giue the praise to
God, and not vnto me. The eternall
haue you in his keeping, &c.

One

*One Gentleman writeth vnto
another.*

Right worshipful, my hearty commendations vnto you remembered, &c. I haue presently receiued your gratefull Letters, which were welcome vnto mee for two causes. First, because they were yours, and secondly, because with them I receiued from your worship a liberall present, to wit, halfe a dozen Pheasants, and a couple of Bids. I heartily thanke your gentlenesse. We are also hunters, but it behoueth vs to pray vnto Diana, the auncient Goddess of the forrestes, that she would vouchsafe to send vs some wortheie pray, wherewith wee might strive to remunerate in price, that gift of yours: but if (peradventure) you surmount vs in the worth thereof, yet in seruitude of loue, you shall neuer surmount vs.

Yours as a brother, &c.

*The answer of one Gentleman
vnto another.*

Right worshipfull, after my heartiest recommendations, &c. Greatly am I satisfied, to haue had occasion to prouoke

you to write vnto me : for there are many daies and moneths past, since I haue had any meane to knowe howe you doe. It grealy pleased me that our gift seemed not base vnto you, howbeit we sent you not so small a present, for the desire to haue it changed, but onely to content the great good will and affections of our mutuall loue. If it please you to visit vs this time of Lent, we will goe vnto the hunting for vs prepared. Thus rest I.

Yours as a brother, &c.

*One merchant writeth to another, Laus
Deo. In Boloigne. Le. 25. April,
Anno 1567.*

THuskie and welbeloued, I heartily commende me vnto you, &c. After you were departed from vs, forthwith I dispatched the Ship, and laded the same with fourtie tonnes of Palmsey, which the yeare past I kept for a better vent. We vnderstand by aduise from Antuerpe, that Muskadel is worth fourtie French crownes the tonne at the least, and also other wines of Candie, to be worth 35. crownes the tonne. I trust we shall come to a good account, and so much the more,
for

for that I am onely informed by our factors, that the gallies of Venice, shall not goe this yeare into Ponant. I suppose that you shall not make sale of all your wines at Diepe: therefore let it not be troublesome vnto you, to make your voyage vnto Roane: there to dispatch the rest Peraduiso. It is vnderstanded by letters from Lions, that there is such abundance of wine in Prouence, that it beareth no price. You therefore being arrived at Roane, be carefull to giue me aduise from time to time, of every thing that you shall doe, and of the estate of merchandize, Thus in hast I commit you to the Lord, who prosper your affaires, &c.

The answers of one Merchant vnto another.

In Diepe, le 3. of Maie, 1567.

Right trustie, after hearty recommendations, &c. Yours of the 25. of the last month I haue receiued, by the which I doe gladly vnderstande your diligence in the expedition of our shippe, which (thanks be to God) is in safetie arrived.

The merchants of Roane incontinent-
ly came downe, who hoisted vp the 40.
tonnes of Palmesse at 60. crownes the
tonne, whereof I am glad. I intende to
send our other ship vnto Nantes, & there
to change our wines for wooles, which
I trust wee shall sell deare: for at this
present they are greatly desired, by rea-
son that al France is like to be in armes.
To giue you aduice of the estate of mer-
chandizes, as farre as I vnderstande,
wines of Paris are worth 16. p. pounde
turnoys le tonne: prunes are worth 1. s.
turle. C. Currants are worth 1. turle. C.
Pepper is worth 15. s. turle li. Wheate
in Beauf. is worth 30. s. tur. the Bushell.
Barley is at 16. s. tur. the bushell. Otes,
Pease, and Beanes are worth 14. in
Brittaine. All kind of fish is good cheape,
saue onely Hackrell, which in all places
are had in such estimation, that whoso-
uer can make traffique therin, may sure-
ly say, *Attollite portas*. Therefore I en-
tend at this time therein to employ some
cashe. Be assured I wil do nothing, wher
in I shal not vnderstand some gaine. What
which I write vnto you, take care to
keep secret. And thus god prosper you, &c.

A Merchant writeth vnto his factour.

After commendations, &c. Factour, it is now two yeres agoe since I sent thee to Barſelonne, a Citie of Chatełoigne, & at ſundry times I haue ſent vnto thee the valure of moze than 36000. crownes in diuers ſortes: and by thine account diligently kept, I finde to haue receiued of thee but onely 20000. crownes in change of merchandize: afterwardes to haue receiued of thee in argent about 10000. crownes, & of 6000. crownes, I ſee none account. True it is, that I haue ſome vnderſtanding of the 4000. crownes, which Supplicius Gallier oweth, but of the other 4000. which remaine, I cannot vnderſtand any particularitie. I haue ſundry times required account of thee, how be it, thou turneſt thy deafe eare to wards me: ſo that thou cauſeſt me not onely to haue great admiration, but alſo great ſuſpicion. Wherefoze, ſee that thou imploye thy ſelfe to gather vp that, & euery other account which thou haſt of mine, and like a man of credite, come thy way vnto Pariſe, for I haue determined not to trade any moze vnto Barſelonne, where wee haue but ſmall gaires. God proſper thee,
 &c. *The*

*The answer of the Factor vnto
the Merchants.*

Right worshipfull Sir, my duetie being
first to you remembred, &c. Your let-
ters of the viii. of August, I haue recei-
ued, whereby I vnderstand the dispositi-
on of your minde: Patience: we haue
here at this present, a Gallie of Genes
which wil depart hence within these viii
daies, I will take passage therein to Mar-
silles, and from thence (God so friend) I
will incontinently come vnto you & will
bring with me al my booke of accounts,
by the which you shall conferre your rea-
sons & mine together. But in the meane
time, somewhat to quiet your minde for
the four thousand Crownes which you
suspect, within one yeare we haue to re-
couer two thousand Crownes of mi lord
Iohn de Louch of Mousne, it is a yere a-
goe since I did credite him with the saide
summe. I haue of him sufficient assurace.
& for a thousand five hundred Crownes,
I haue here in sundry expences for your
affaires already disbursed. I will ex-
presse the whole vnto you by writing:
bringing the particular note of the Spa-
nish silkes, that I sent you this moneth
of

of July last past, which were 53. pées.
And thus God prosper you, and prosper
your affaires, &c.

One Cashyer writeth vnto another.

After hartie commendations, &c. I
wrote vnto you the first of the last
moneth, that vpon the sight thereof you
shoulde deliuer vnto Sir Sebastian Coi-
son of Mousne, sixe thousande Ducates.
for so much were assigned at our house: I
pray you beliuere him the saide summe,
making good payment thereof, and sende
me the example of such writing. Haue in
remembzance howe you deliuer money
vnto any: you knowe the scale that pas-
seth betwene vs: I pray you in any wise
sende mee the copies of all the bills of ex-
change, which you haue had from vs
within these vi. moneths, for here is yet
some disorde. This sufficeeth. G D D
keepe you, &c.

One Cashyer to another.

I hartily commende mee vnto you. &c.
because it is expedient to gratifie our
friends: you shall deliuer vnto the bearer
hereof, named Dauid Berthon, 8. hundred
French

French crownes: and cause him onely there to giue good and sure pledge for the said summe. For so hath the same Dauid here promised vs to doe, giuing him vi. monethes daie of payment. I pray you take sufficient assurance, to the end that our goods be not lightly lost. It sufficeth to shewe pleasure, you therefore fulfil the contents hereof. And thus fare you wel, &c.

One friend writeth vnto another.

DEare and welbeloued friend, after most hartie commendations vnto you, and your good bedfellowe &c. The chiefest cause of my writing vnto you at this present, is to let you vnderstand, that we are still in great tribulation, by reason of the men of armes, and aduenturers, by whome the poore people of Mousne, do sustaine inestimable damage. The countrie is altogether desert: and that which is also moze pittifull, is, that many worthy maidens, are by them carried away into other places, and some by force violated, as also are many mens wiues both faire and honest: Consider you into what aboundance of teares they haue bene brought. Unfortunate France, nowe flourish

flourishing in armes : is it possible that
thy auncient vertue should be altogether
extinguished? O my perfect friend, the
sternall God moued mee to sende vnto
your house at Bloys, Iane my wife, and
my daughter out of so great perill. Ye-
sterday from my wife & from my daugh-
ter I receiued comfoztable Lettters, by
the which I am plainely certiffed, that
your bedfellow vseth vnto them al cour-
tesse and gentlenesse. O, the eternal God
graunt me life, to the ende that if not in
all, yet at the least in part, I may render
some recompence vnto the benefits from
you receiued: for the which I am become
a great debter vnto your goodnesse. And
thus the eternall haue you all in his kee-
ping, & send vs a merrie meeting, &c.

*The answer of one friend vnto
another.*

Wellbeolued friende, I heartily re-
commende mee vnto you, wishing
your health and prosperitie, euen as mine
owne, &c. Be well assured, that so long
as I live, my house and all that I haue,
shal at all times be at your commaunde-
ment, oz any of your friendes: and that
shall

Shall you manifestly knowe in processe of time. And would to God I might shewe such fidelitie, loue, and charitie towarde you, as at your house at Mousne you discovered vnto me and mine. Thankes be vnto God, we make good chere, but certainly I and my wife doe feelee great anguish for the losse of your goods, which through our mutuall amitie wee suppose to be our losse: the veration, which you sustaine by the handes of the souldiers, whereof we haue vnderstanding by your letters, God of his goodnesse deliuer you from them, &c.

One friend writeth in anothers behalfe.

Although (worthie sir) I knowe, that it is not lawfull to molest your wisdomme, if any thing appertaining vnto iustice: neuerthelesse, to satisfie the dutie which I owe to this bearer, vnto whome (through the fidelitie and affection that is betwene vs) I am bounde to doe euen that, which I woulde doe, if it were for mine owne cause. I therefore beseech your worthinesse, that you will without delay, make a iust ende of his sute.

sute. And so doing, I shall remaine al-
waies bound vnto you, &c.

The answer vnto his friend.

What needeth, that you shoulde
write vnto me, in the behalfe of him
whome I equally loue as well as you:
So great are his vertues, that of euery
man (of what estate soeuer he be) he is
woorthy to be beloued, and defended. I be-
lieue, through his great wisdom, he wil
demaund mee nothing, which shalbe a-
gainst y^e dignity of mine office: for which
cause, and for the duetie of Justice I am
bound to administer vnto him, and euery
one fauourable & lawfull audience: But
though there were no cause at all, yet thy
auncient amitie would constrain me to
aide and fauour him: for which cause be
well assured, that I will so vse the mat-
ter, that he shal plainly perceiue, that thy
requests haue not bene brought in vaine
&c.

A man writeth to his aduersarie.

Such is and hath bene thy vncourte-
ous, nay, altogether vnconstant and
dishonest dealing to me wards, that thou
deser.

deseruest not to be wzitten vnto atal, but rather to be requited with extremitie of lawe: For notwithstanding the greate friendship and benefites, which sundrie times thou hast receiued at my handes, yet still in the ende thou shewest mee one tricke or other of Legerdemaine, & that handled in such cunning sort, as (were I not wiser then you would wish mee,) I should easily be ouertake with a crooked measure. I perceiue verie well a man had neede to haue Lynx his eyes, & Synxs subtiltie, that should deale with you, and all too little. Therefore I admonish thee, that forthwith thou render vnto me, that which is my due, and neither seeke one deuice nor other to defraude or delay me, otherwise thou shalt shortly heare of mee, & that with all extremitie, for thou shalt not play bob soole with mee any longer, let others take it at thy handes that wil. And thus I rest. Thine as thou vbest him, &c.

The answer of the aduersarie.

Sir, if you be short, a fig for you. And as for my dealing to you wardes it is and hath bene as good, or better than yours

pours vnto mee: and whether you had
 witten vnto me or no, I had not forced.
 And for any friendship or benefit that I
 haue receiued at thy handes, a man may
 buy as much at Bellinsgate for a bore
 on the eare, but to the matter you charge
 mee with trickes of Legerdemaine, I
 would thou shouldest well it wote, I vse
 no such fashions, neither hast thou any
 cause so to write vnto me, if thou weart
 as wise as thou weenest thy selfe to be:
 but in so saying, thou shewest not onely
 thine owne folly, but also thy dishonestie.
 Choppe on with your Logike, as long
 as you list, and daunce in your masking
 geare vntill you bee wearie. I thinke
 you dreamed of a dyes Summer, or else
 haue learned Will Summers lesson, to
 write to a man for money, when you are
 in his debt: so by that time you and I
 haue reckoned a right, you shall finde.
 that I owe you a newe nothing to hang
 vpon your flane. And thus (as willing
 to answer your lewdnesse, as you were
 to write,) if I meete you in the morning,
 I will bid you good night.

Not thine, but his owne, &c.

To write vnto a Prince in a prisoners behalfe.

I haue heretofore continually knownen, and nowe at this present (more than euer) doe knowe, of what force true amitie and friendship is, the which constraineth a man to be gentle & amiable, euen vnto the person whome he hateth, thereby to satisfie his friends that intreateth for him: therfore knowing the fauour which your highnesse beareth vnto me, I doubt not to request you in the behalfe of Cleophas Quillat, who although through his crimes, he deserue to receiue no pardon, yet because William Ardiller of whome I haue receiued infinite pleasures, and am bound vnto him for euer (doeth force mee so harde by letters and messages, & knoweth certainly what I can doe with your maiestie) that there should bee no damage done; neither to his person nor goods. I therefore moste humbly beseeche you, for the inestimable loue that I beare vnto you, that he may plainly pertaine, of what force and strength that goodnesse of yours is towarde me, and so trust at this present to make experience of the great

great affection, which is beſwired by, thorough our auncient and ſingular love, &c.

The answer of the Prince declaring the demand to be dishonest.

Although I haue in times paſt had perfect intelligence and knoweledge, what thing friendship and good will hath beene and is, ſo that the demaunde of a friende ought to bee ſatiſfied: eſpecially when it is juſt; yet neuertheleſſe it ought alwayes to bee foreſeene, that the demaunde bee honeſt and friendely: For if the demaunde be made againſt true iuſtice and honeſt life, it is needfull many times to leaue the good with leaſt we faile of iuſtice: otherwiſe many wicked examples ſhould be giuen to ſincere and infinite perſons to doe euill. I vnderſtande your letter, by the which you prayme, that I would grant to releaſe your friend out of captiuitie, not peraduenture conſidering the great crime & outrageous exceſſe by him committed, the which is ſo great & abhominable, that he deſerueth not death in his perſon onely, but alſo therewith cruell tormentes, whereof

I am forrie, for the mutual affection that is between vs: because I cannot of mine honour in this case pleasure you. Though your demaunde bee not lawfull nor honest, yet loue and friendship moueth you to demaunde, & to speake for that, which all lawe denpeth. And for that malefactors are to be punished, the good to be exalted, and safely to goe abroad in the world, I pray you, though I do not satisfie your demaunde, yet at this time haue me excused, because iustice both forze me to denie that request, &c.

*The excuse for that the demaund was
against iustice.*

I Consider, that many times the loue & affection of one friende vnto an other, harmeth the conscience, and suffereth it not to discerne the truth of reason and iustice: but when wee beholde the estate of men, who by their crimes haue deserved all kindes of punishments, then it is needfull that iustice take place, thereby to giue exaple to other men from liuing euill: notwithstanding, I haue done the dutie which belongeth vnto a friend. And although that with small consideration
and

and wisdom I intreated for Cleophas,
yet I beseech your Maiestie to excuse and
pardon mee, not so much for mine igno-
rance, as for the loue that I bare vnto
my friend, writing in the behalfe of that
transgressor of true iustice, as plainly
your prudence expresseth vnto mee, the
which may be an excuse of my vntwoorthy
demaund, &c.

*To aide thy friend being in prison
for debte.*

I Thanke God, for that I neuer reque-
sted any thing of your Lordship, which
you granted me not, and now I yet hope
to obtaine this, the which is a worke of
pittie. Within these few daies was im-
prisoned Iames Barre, my perfect friende,
who is in so much extremitie, that it is
scarce able to be expressed, & hath a great
sort of children, for whome he laboureth
both day and night to get bread to su-
staine them: but now being absent, your
Lordship may consider howe his pittifull
family should liue. Wherefore I humbly
beseech you, that you would both for the
loue of God, and also for my sake, open
your eares vnto my request, & giue him

some day of payment, in such sort, that the poore man may bee deliuered out of prison, to comfort and relieue his poore familie, the which cannot bee in greater calamitie, plaint, and miserie. And thus hauing sundrie times receiued benefits from your Honour, I presently am bolde by too great presumptiō, to haue recourse vnto you, tenderly beseeching you, that you would vouchsafe to deliuer him out of prison. Thus doing I shall receiue a singular pleasure from your wisdome: I shall pray for the continuall preservation of you and all yours, &c.

*To shewe thy selfe sorrowfull for the
misfortune of thy friend.*

WE ought alwayes to participate with our friendes of euery fortune that happeneth vnto them. Hauing therefore within these fewe dayes had vnderstanding, that you were robbed, I receiue such displeasure and grieffe, as of duety ought euery good and perfect friende one for another. But because I knowe, that it is not needefull to comfort them, which are of themselves by wisdome comforted, I will not inlarge any farther, but onely

only desire you to haue patience in such
misfortune, as requirerh your singular
pynence: whereunto I commit you, &c.

*The exhortation of a Captaine vnto
his souldiers.*

Although nature alwayes appoin-
teth some puiſſaunt perſon, for neceſſa-
rie occaſion to gouerne the ſubiect peo-
ple, in due obſeruance of order: yet ſince
the time y^e I haue bene amongeſt you in
the adminiſtration of warfare, I doe not
eſteem my ſelf your ſuperiour, but equal:
for that no exerciſe hath more neede of
ſkill and counſell, then warrefare. You
therefore my ſoueraigne ſouldiers, in-
force your ſelues with all louing dili-
gence, to ſubdue and bring downe theſe
barbarous people, not ſo furious as per-
uerſe, at all times and in all places, our
great enemies. For which occaſion in
this warre, ſhelue your ſelues not onely
friendes and defenders of our King, but
also tutors and carefull prouiders for
your ſelues, & preſeruers of your wiues &
childzen, and goods, &c.

*To demaund entertainment of a
great Captaine.*

Courageous Capteyne, the celebrated
renowne of wisdom, prudence, bo-
nestie, and vertue in chivalrie, wonder-
fully exercised by your Lordship in our
time, doe invite and prouoke mee to ap-
peale vnto your presence, offering there
vnto my whol seruice, readie at all times,
and in all places. Many men of great
fame in warrefare, are at this present of
mes berie well known, of all which none
of them in heart, counsel, manhode, nor
prudence, may be compared vnto your
excellencie: therefore all the true cham-
pions of France, and other men of armes
are desirous to submit themselves to
your Lordship: and amongst which num-
ber, as one of the meanest, I humbly re-
quest to be admitted, &c.

*To excuse thy selfe, for being negligent in
writing vnto thy friend.*

If in times past I haue not written vn-
to you, as my duetie was, it hath beene
for the vrgent businesse and great affairs
that lettred mee: yett therefore it is not,
but that my whole trust and fidelitie in
euerie kinde of thing hath alwayes re-
mained in you: and especially, when I
recoꝝd

recorde with my selfe the singular loue
 which you haue alwayes shewed vnto
 mee in deedes and effectes. And because
 it is better to expresse some parte of my
 dutie late than neuer, I am moued to
 write vnto you these presentes, that you
 may participate with mee of my profit &
 prosperitie, as you haue heretofore of my
 hinderance and aduersitie, ayding, coun-
 selling, & fauouring mee, more than ever
 I halfe deserued toward you, &c.

*To put thy friend in remembrance
 of thy businesse.*

Assured I am, that no negligence hath
 at any time kept you backe, from sa-
 tisfying of my demandes, which through
 your humanitie, you haue alwaye repu-
 ted to be your owne: and not onely the
 offer, which you haue many times made
 vnto mee, but also the experience which I
 haue had of you, doeth bolden me now to
 write vnto you. My vrgent businesse
 therefore together constraining mee, and
 knowing that no affaires of mine (for
 the loue and affection that you beare vn-
 to me) shalbe accounted troublesome vn-
 to you, I now againe put you in remem-
 brance

brance of that, whereunto my businesse
compelleth me:hoping to be pleased of
you, as of him, in whome I see my full
trust and fidelitie in all things, and who
also may dispose of me, as of a deare and
perfect friende, &c.

*To require aide at thy friends hand
in time of pouertie.*

THe hope and fidelitie which I haue
had in you, and the offer which ma-
ny times, with an affectionate minde,
you haue made vnto me, doeth comfort
me, and moue me in this my busines and
necessitie, to haue recourse vnto you: be-
ing verie certaine (for the humanitie and
affection that you beare vnto mee) that
your effects will bee correspondent to
your wordes, and that you will aide mee
with that which I shall demaund: which
thing will be verie acceptable vnto mee,
and which thing also you may easilye
graunt me: for it lyeth as well in your pos-
sibilitie, to giue it, as in mine to aske it.
And though the pouertie bee great, wher-
in I finde my selfe at this present: yet
doeth euery man knowe, that it is not
by my fault, but by the impetuositie of

For:

Fortune, who caſteth downe to ground
each perſon whom ſhe liſteth: for ſickneſ-
ſes, debates, change of time, and a thou-
ſande contrarieties (as euerie man kno-
weth) haue throwne me downe ſo lowe,
that he nce ſooth with my ſil. children, I
haue more doubt for tyng of hunger,
than hope to liue, if your humanitie doe
not ſuccour me in this mine aduerſitie.
And thus I commit my ſelfe vnto your
charitable pitie, &c.

To write vnto an Advocate.

I Doubt not, but that your worſhip ac-
counteth me a negligent man, ſeing
that in a moneths ſpace I haue not writ-
ten vnto you: but certainly no occaſion
remeth vnto my memoꝛye at this time
more conuenient: than to reaſon by writ-
ting with a ſage and gentle perſon, and
one adorned with vertue: and thus un-
derſtanding mine excuſe, I truſt you will
be inclined to pardon mee. But to the
purpoſe, ſince your worſhip departed frō
vs, we haue beene more purſued and mo-
leſted in our proceſſe before the Commiſ-
ſarie, (who arrived heere the day after
your departure,) the euer we were afore
time:

time: we haue bene these iiii. sundrie
 dayes sore troubled, because we had no
 man to speake for vs: and our aduerse
 partie had M. Iames Percevall for his
 Counsellor. But (not to be troublesome
 by ouerlong wꝛiting) the whole matter
 of the proceſſe dependeth vntil your com-
 ming: therefore, I pray you make ſpee-
 die returne, and addreſſe your wꝛitings
 orderly. Thus vnderſtand you our trou-
 bles. On houre ſeemeth to me a whole
 yere vntill your worſhip come vnto vs.
 We haue found the laſt will and teſta-
 ment of our Uncle deceaſed, which wil
 make verie much for our purpoſe. We
 waite for you here the weeke after Ea-
 ſter, &c.

*To anſwere thy friend hauing
 prayed thee.*

Your phraſe of ſpeech is ſo finely ad-
 orned and ſo eloquent, that in verity
 vnto a man euen full of eloquence, it
 would be troublesome therunto to make
 due and ſufficient anſwere, therfore im-
 poſſible vnto me full of barbariſme: But
 (peraduenture) I knowe not the loue
 and affection which you beare vnto mee,
 for

for which cause although I haue not that
ornature of speeche that were requisite,
yet notwithstanding I will inforce my
selfe for dueties sake, (as also I trust to
your contentment) to write you some
part of an aunswere: to the end that you
might rather blame me of insufficiencye,
than of ingratitude or negligence. And
therefore, though I knowe my selfe to
haue bene praised rather through your
humanitie, (for the singular loue that
you beare vnto mee) then for the merits
of my vertues: yet neuerthelesse, I can
not chuse but be glad and reioyce, to bee
praised of so prudent a person, and one
adorned with such eloquence as you are:
for your authoritie is so much in estima-
tion, that not onely men worthy, but
also the vnworthy it beautifieth and ex-
tolleth.

The replie vnto the same.

Considering with my selfe, the small
puissance of my weake spirite, and
with what authoritie of eloquence it
were needfull and necessary to sende you
my letters: I am as it were assonied,
and specially for the recelte of your copi-
ous

our Epistles: but certainly, I am not he whom you haue said to be prudent & adorned with eloquence, for therein haue I employed no labour: but assuredly, you are worthie to be called euen eloquence it selfe.

To shew thy selfe thankesfull for a benefite receiued

Though at this present through y contrarietie of the time, I finde my selfe feeble in the gifts of Fortune, & that towards you I cannot ble that remuneration in effect which I ought: yet I trust you thinke, that my good will is so great toward you, that I haue thereby fully satisfied to euery default of my unfortunate fortune. And so remaine I assured, that through your accustomed humanity, you wil accept my good wil. But if euer Fortune (who is mutable) do return her selfe towards me (as I attend her sweet dalliance) & put her prosperous sailes to mine honest intent: there is not a man in the whole world, that more largely shal dispose of me & at my possibilities, then shal your wisdom, &c.

The same, after another manner.

If God had shewed such fauour to mee,
that I had bene as sufficient to haue
rewarded so many your benefites, as I
feele my selfe able and desirous to render
you infinite thanks, assuredly I woulde
haue bene as readie to the satisfaction of
the doede, as of the good wil: therefore as
farre as extendeth at this present my a-
bilitie, I minde not to be vngratsful vn-
to you. And thus I thank you for the same
as much as if you had done me the great-
test & moit singuler benefit in the world,
and offer my selfe alwayes vnto you, in
al that shalbe possible for me, &c.

Here endeth the third Booke.

The fourth booke containing
sundrie letters, belonging to loue,
as well in Verse, as in prose.

Eurillius writeth vnto Lucrece.



It is not without cause (Ia-
die Lucrece) that all the
Inhabiters of this Citie
haue their eyes fixed to be-
holde, regarde, loue and
praise

praise thee: when of the one part they
 consider the great vertues wherewith
 thou art enriched, the good and honest
 maners which adorne thee: and moreo-
 uer they haue in admiration thy wealth,
 and yet more thy nobilitie and vertue.
 surpassing all other thy parentes. And
 when (besides) they consider on the o-
 ther part the great, singular, and incre-
 dible beautie, which is in thee, they iudge
 within them selues, that thou art a verie
 spectacle of Natures worke, and are not
 deceined: for they viewe thy Angelical
 visage so faire and cleare, that it woulde
 lighten a firmament altogether cloudye:
 eyes bright, cleare and shining, like two
 starres, whose sweete aspects daine away
 all sorowe and sadnesse, and bring in
 place all ioy and pleasurtnesse. The
 faire die of thy pleasant face, passeth al-
 other liuely colour: thy large forehead,
 thy chrystall neck, thy corall lippes, thy
 golden haire, thy comely bodie, & other
 thy members so well proportioned, that
 I cannot desist nor abstaine from pray-
 sing thee, in praising thee to loue thee, and
 in louing thee to honour thee. These can-
 ses, with many more, doe constrain me
 to

to loue thee : and though nobilitie, riches
 and youth be in me, & also that (thanks
 be vnto God) I am fortunate ynough :
 yet much more fortunate should I be if
 it would please thee to loue me. For (as
 for my part) I am determined not onely
 to loue, esteeme, and honour thee, but al-
 so to die for thee in thy necessitie, or at
 thy pleasure: And I assure thee, that both
 waking and sleeping, I haue no thought
 but of thee. And though some of my com-
 panions doe say, that I am happy, be-
 cause in me are some small gifts of For-
 tune, and vertues : yet (these notwith-
 standing, (I account my selfe vnfortu-
 nate, if I obtaine not thy fauour : for
 the same, wherein resteth my onely hope.
 Turne therefore (if it please thee, my
 swete dame and gracious virgin) thy
 swete eyes of humanitie, and with cle-
 mencie beholde the humble seruitour. What
 a thing is loue : now do I know it
 by experience : and maruell not though
 the greatest Lords and Ladies be there-
 vnto subiect : for many (nilling to obey
 his commaundement) are fallē into great
 inconueniences. Remember thee of Daph-
 ne, & of Siringue, of which the one des-
 pising

pitifull the loue of Phœbus, and the other of Pan, cruelly ended their liues. Take thou heede of so doing, and rather follow Penelope, who vnto her loue obserued loyally, and liued notably. And to bee brieft, graunt vnto my request, for in so doing I promise thee to be loyall, honest, and secrete in the accomplishing of all thy desires.

*Anaxartes pitifully writeth
to Oriana.*

I Beseech you (Madam) excuse my boldnesse, in taking in hand to discouer vnto you the martyrdome, that I suffer for your excellencie, which so much the more grieueth me, for that I keepe it close and couert: and notwithstanding the great reuerence that I beare vnto your highnesse: yet such and so vehement is the force of loue in me, that my senses can no longer resist, but must manifest the same vnto you, which is in such sorte, that I (by meanes of the extreme violence thereof) cannot vtter it, save onely that through it, I feele in my seife (as it were in a little worlde) all the diuerse passions and motions of the
Ele

Elements. Alas the continuall teares
of my poore wateriſh eies doe rightly
reſemble the flowing floods of the ſalte
ſea ſome, and my ſorrowfull deepe ſighes
doe ſlie as winde in the aire, being mo-
ued by the heate of the fire hidden in
my heart, the which (without your pi-
tie) ſhall turne all my bodie into drie
earth and aſhes, &c.

*The gentle anſwere of Oriana
to Anaxartes.*

My Lord, as touching the ardent af-
fection which you affirme to owe
vnto mee: yee ſhall pardon me, if I
be not already purpoſed to beleeue that
thing whercof I may better iudge here-
after by effect, thā now by words (which
are often and eaſily diſguiſed) yet this
notwithſtanding, I ſuppoſe that Prin-
ceſſe fortunate, vnto whome God ſhall
giue a knight that aboundeth with ſo
great vertue, as I eſteeme and honour in
you, according to the merite thereof.

The louer to his Lady after long abſence.

Alas my Louer, the long abſence
of your perſon, hath giuen mee ſo
great

35: — The Enemie

great passions and sorowes, that had it not bene for feare of the greuous anguish that you would haue sustained thorough my death, I had bene buried long agoe, & so depriued of the greatestt goodnesse that could haue chaunced vnto me, that is, to enioy the sight of you. Ah, mine eyes, are not you too blame thus to drawe out (by force of weeping) the litle humour wherewith my heauie heart both nourish it selfe: considering my returne vnto her, for whose seruice onely my spirit is content to be resident in this painefull heart? Yet though you should haue had no hope to see her againe, yet haue you had moze goodnes (thorough the fauour that she hath shewed vnto you in times past) then euer you deserued. And further, you may be rightly assured, that so constant is her subtelty, that for any accident or chaunce that shal happen vnto her, she (feeling in her heart my fidelity) cannot varie, and such is it, that I had farre rather die a thousand deathes than once to lose her good grace, &c.

*A certaine louer writeth vnto
his Ladie.*

M^y Deare, sith the gentle Expectar
 of the firmament, with all his studie
 (as plainly appeareth,) hath vouchsa-
 fed to adorne you with heavenly and
 Angelical beautie, with vertue moze thā
 humane, with apparent modestie, and
 with royall behaviour: who then doub-
 teth, but that you are pleasant, pitifull,
 gentle, and gracious? Certes none. And
 for that in your faire forehead and shi-
 ning eies, loue sheweth it selfe apparel-
 led with liberalitie, therfore haue these
 things emboldened my halfe alieue heart,
 (now of long time linked vnto you with
 ardente sighes) to saie with mazed
 minde, these fewe vnadorned wordes,
 which shall be the secrete messengers
 of mee your assured Hermitour, hum-
 bly therfore requesting you not to
 denie me your swæte loue, whereupon
 continually cogitating both day & night,
 I am forced eftsoues to recorde and call
 vpon your pleasant and most delectable
 name, from which I expect comforta-
 ble succour. No moze, but that I still
 attend to receiue from your clemencie,
 gentle, fauourable and conuenient aun-
 swere.

A Loner requesteth his Ladies lone.

Considering (my soueraigne ioy) the great vertues of nobilitie, beautie, & courtesie, wherewith nature by superabundant measure hath in such sorte adorned you, that aboue all other terrestriall bodies, you are iudged by common voice to obtaine the crowne and principallitie: and on the other side weying the want and insufficiencie of my former service towards you, my trembling hand is scarce able to holde my penne, neither dare my stammering tongue expresse that, which the afflicted hart though ardent appetite desireth to manifest vnto you. Yet lone (which aboue all animated creatures,) holdeth in his domination my inflamed heart, doeth so excede, that it giueth me doubtful boldnes to take in hande to open vnto you the secretes of my best: which is to doe you to vnderstand, that ever since mine eyes did speculate and beholde your great beautie, my heart hath remained so bound and intangled, that of his owne free will, it hath chose to be included in your sweet prison. By reason whereof, & seeing the
 ver-

berations and grievous passions of my languishing corpes, caused through the sweete regarde of your eies, and augmented by the great ecclipsation of your absence, I am constrained to employ and demaund your aide & succour. And because you are shee, who onely and none other, may sende remedie in this case. I therefore most humbly pray and request you, that even as in al other vertues you are seueraigne, so likewise in this matter, you would shewe your selfe charitable and pitifull. And sith you are the cause of this so great & grievous martyrdome, & that you only may helpe, & remedie it, extend vnto me a perfect remedie, by sending a benigne answer, by which I most effectuously desire and attend.

The answer of his Ladie.

M^r troubled thought so discordeth from your fond affection, that I cannot maruel inough to imagin what fond cause moued you, and gaue you such presumptuous boldnesse, as to trouble and interrupt me of mine accustomed rest, through your abhominable letters & wan-

from words. Your said letters (to the end
 that they should not come vnto the hands
 of any other person) I haue receiued:
 & beholding the contents thereof, with
 great paine could I bide mine eye, and
 withhold my selfe from tearing them in
 pieces. But considering that such fault
 is not to be imputed vnto the Letters
 (which are insensible) but vnto the com-
 poser and writer of them, I therefore re-
 frained my selfe from that purpose, wil-
 ling to exercise that mine anger & rigor
 vpon the messenger: but likewise for re-
 port sake, I refrained, giving him spe-
 ciall charge, not thenceforth to returne
 vnto me with any such message. And to
 the ende you shall not presume to conti-
 nue any longer in this suite, vnderstand
 ye, that I am not she, vnto whom such
 abusive letters should be sent. I haue
 thought good (contrarie to mine accusto-
 med maner) to write vnto you at this
 present that my spirit with much adoe
 can scarce abide to finish, thorough the
 great offence y^e it saileth: certifying you,
 that if you perseuere any longer in this
 matter, you shall doe vnto me a most dis-
 pleasant thing, and vnto your selfe shall
 pur-

purchase great & euident damage. ~~Wher~~
 foze I pray you (for the auoiding of all
 these inconueniences, that you will con-
 discend vnto my request : and so doing,
 you shall do me a singular pleasure.

The reply of the Louer.

Having (my singular Labie) receiued
 your honie swēte letters, & them be-
 holding, I finde my selfe in such a contra-
 rietie & discord, & my perplexed thought
 can finde no way or meane to recreate it
 selfe. For of the one part considering the
 wise and sage words of your said letters
 my heauie heart desired to be it owe ho-
 micide : and of the other part biewing
 the thing which your white and pleasant
 handes had touched ; so much ioy did a-
 bound in mee, that I could not refraine,
 nor withholde my greedie eies from still
 beholding it, nor my reuiued tongue fro
 often reading it . Yet , seeing it much
 moystened with the flowing flood of my
 weeping eies , & fearing thereby to hurt
 or teare it , I did moderate & brydle my
 ardent appetite , minding to beare it al-
 waies nigh vnto my heart , in signe of
 veneration and honour. By your saide
 letters (my deare & onely mistresse) you
 blame

blame me of presumption, in being so bold to write vnto you. Certainly, if you consider well the manner, you ought not to impute that fault vnto mee, but to attribute it vnto your excessive beauty, worthinesse, & benignitie, which euen at their first appearance, together with the sweetness of your gracious countenance, did so penetrate & enter into all my exterior & interior powers, and so assailed, hurt, & wounded my afflicted heart, unpoulded of resistance, that it is not onely robbed & spoyled of all franke & free libertie, but also in such sort submitted & yoked with affection, fidelitie, minde, & thought vnto the perpetual contemplation of your excellencie, that I am not able to separate nor remoue it from the subiection & seruitude, ne yet to reduce it to the former libertie. And so that you say, you would haue rent my letters, and il entrated the messenger, let the continuall tormentes which (for your sake) teare me in peeces, suffice to satisfie your ire, & not to staine your tender hands with crueltie: & touching (that which is more grieuous and bitter vnto me) that you commaund mee not to write vnto you any more, nor to
continue

continue my purpose: know (ye my dære) that like as it is impossible for any man to separate from you your great beauty: euen so none other but death can take away or diminish my purpose and intent, but every houre augmenting both double it selfe, together with most grievous anguish and sorrow: for reward and remedie whercof, I demaunde none other recompense, but onely that you graunt and permit mee to be your loyall lover and seruitour.

A Louer writeth vnto his Ladie.

To expresse vnto thee (my dære) the inward griefes, the secret sorrowes, the pinching paines that my poore oppressed heart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beautie, comlinesse, and courtesie farre surmounteth in my conceipt, that of all other humane creatures, so my pitious passions both day and night are no whit inferiour, but farre aboue all those of any other worldly wight. So excell not thy giftes, but as much excæde my griefes. Therefore (my swæte) bountifull of thy soueraigne clemencie, to graunt
some

Some speedie remedie vnto the grienous
 anguishes of my heauie heart, detract no
 time but wey with thy selfe, the sicker
 that the patient is, the more deadly that
 his disease is deemed: So much the more
 speede ought the Physician to make, so
 much the sooner ought he to prouide and
 minister the medecine, least comming too
 late, his labour be lost. But what pain-
 ful patient is he, that sustaineth so trou-
 ble some a state, as I poore soule do, except
 thou vouchsafe to pitie me? For the par-
 tie patient beeing discomforted at one
 Physicians hand, may haue recourse vn-
 to another: whereas I discomforted at
 thy hands, can haue recourse vnto none,
 but stil languishing, must looke for a loath-
 som death. Consider therfore (my deare)
 the extremitie of my case, & let not can-
 ered crueltie corrupt so many golden
 gifts: but as thy beautie & comlinesse of
 bodie is, so let thy humanitie also & cle-
 mencie of minde, dratwe not (as the Pro-
 uerbe saith) a leaden sword out of a gol-
 den scabberd. And thus hoping to haue
 some speedie comfourt at thy handes, vpon
 that hope I repose mee, till further op-
 portunitie.

A con-

A constant Louer doth expresse,
His griping grieues which stil encrease

AS Troilus did neglect the trade
Of Louers skilfull law,
Until such time as Creside faire,
With fixed eies he saw:
So I likewise tooke little heede,
Of loue within my brest,
Until I viewd the graces well,
Which in you hidden rest.
And like as he with furious flames,
Was forceably annoyd,
So I likewise through force of loue)
Do lacke that which he toyd.
For now my restlesse mind doth rane
That constant was of yore,
And sundry strange conceits do cause
My greife t'intrease the more.
Thus far our fates I may compare,
In all alike to be:
But would in sequele I might finde,
Such fortune as did he.
Then shall I haue iust cause to ioy,
Then shall my mirth abound,
Then shall I want no wished hap,
That may on earth be founde.
Then shall my rauinings all rebate,
With constantnesse in place,
Then shall my strange conceits an oide,
My griefe turnd to solace.
But alth I want some such a friende,
As he of Pandor had
Who brought his purpose well about,
And made his wunde full glad,

Therefore

246. .. The Enemie

Therefore my selfe (in doubtfull hope,
 swee soule) now forst am I,
 My furious flames for to unfold,
 and for redresse to crie,
 To thee which art the onely stay,
 of these my troubled vaines,
 Of these my secret griping griefes,
 of these such pinching paines:
 As long haue boyled in my brest,
 where they suppress haue bin:
 But now through force of flame burst out
 and cannot be kept in.
 Much like to burning Aetna hill,
 whose flashes neuer cease:
 But boyling soe both night and day,
 do freshly still increase.
 So fareth it likewise with me,
 whose faithfull heart doth burne.
 And oft with secete sighes and sobbes,
 constrained is to mourne.
 Therefore graunt grace, as Cresida
 did vnto Troilus true:
 For as he had her loue by right,
 so thine to me is due.
 Else shall I liuing daily die,
 thus rest I in thy handes:
 As thou shalt please at libertie,
 or else in carefull bandg.

FINIS.

One writes in earnest, or in iest:
 As then shall like his Ladie best.

To bant in verse Dame Venus praise
 that finely featurde wight,

O; paint in prose the perfect points,
 that hers are due by right.
 To shew her glittering golden haire,
 her forehead featly framed,
 Her christall eies, like Turtles true,
 no blot that may be blamed.
 Her pretie nose in order plast,
 her comelie cherie cheekes,
 Her Juozie teeth, her Coral lips,
 that each man loues and likes.
 Her dimpled chin, her milk whit neck
 her brestes as round as ball,
 Her shoulders streight, her folding armes,
 her fingers fine and small.
 Her pittie tender touching hands,
 her waste as smal as wand,
 Her bellie soft her Asken skin,
 what would ye vnderstand?
 Her tender thighs, her bending knees,
 her wel proportioned legges,
 Her pretie toes, her inch broad heele,
 her foote scarce cracke an egge.
 All these I say by penne to praise,
 a needlesse worke it were:
 If worthy wight to whom I write,
 should hap be present there.
 For shee as farre doth Venus passe,
 and Helen too of Troy,
 As doth in strength the strongest man,
 surmount the feeblest boy.
 Well thus it is, or else not so,
 but as she is she resteth,
 And he that thus commends her now
 ye may not thinke he setteth.

FINIS.

248. . . The Enemye

A louer pearst with Cupids bowe,
Thynkes long til he be rid from woe.

When sturdie stormes & whirling windes
the waters wando tolle,
The seely ship is troubled sore,
in danger of his losse.
So in like case, when Cupid hath,
with dinting dart in hand,
Picke throught the hearts of louers true
as all agast they stand,
Befoze his Godhead forced streight,
downe for to fall and yeld:
No struggling strength may him withstand,
no buckler nor shield.
This Cupid he, this cruel God,
with sicrie flaming dart,
Hath wounded me in euerie baine,
and chiesly at the heart.
There doth the sting abide and stay,
there doth the shaft remaine:
I remedy is past I know,
to ease me of this paine:
Except that thou to whome I write,
some comfort to me shoue:
For thou art onely she that may,
release me of this woe.
Thou onely art (and none but thou,)
mine onely ioy, or grieve:
My happie state or great decay,
graunt therfore some releefe.
Destroy not him, whom well thou maist
without thy losse preserve:
Shew faithfull constancie to him,
that murdereth not to swerne.

He nought desires but loue for long,
and faith for faith againe :

That both together in great ioy,
and comfort may remaine.

Detract no time, consider well,
When paine doth mee oppresse,

Ech houre thinke they for to be twain
till they haue found redresse.

And thus because my griefes increase

I say my deare adieu:

And pray thee to haue minde on him,
that vnto thee is true.

FINIS.

A secret Louer writes his will.

By storie of Pigmaliions skill.

I Rightly reade Pigmalion was

A cunning Caruer in his dates:

And therein most men did surpass,

His worthy works deserud du praise

Such was his skill to graue in stone,

The like to him was neuer none.

This cunning caruer thoght in mind

Some passing peece so fine to frame,

As worthe were to leane behinde,

Whereby to winne immoztall fame:

That men might say when he wer go

This picture graued Pigmalion.

And for because his cunning greates,

In euerie point might well appeare:

A woman he would counterfeate,

(Who of al creatures is most cleare:)

13

That

That worthe worke might well compare,
With worthe creature was his care.

Pigmalion passing paines did take,
To bring this womanly worke about:
Which so in Marble he did make,
That like was not the world throughout,
Each point so perfect did appeare,
That nought but life then lacked there.

And to be brieft, it was so wrought,
That he himselfe enamored fell
With this fine peece, and still he thought
She was a lue, and loued him well:
And that she smiled with smirking lips
Thus too and fro his fancie ships.

Full oft he kist, and brast also,
This Marble maiden, made of stone:
He set her at his table tho,
And gaue her meate but she would none.
The meate still in her mouth remaind,
Which thing Pigmalion greatly paind.

Yet fancies fond so franght his head.
With blind delights of burning loue.
That he this stone laid in his bed,
And thence could not his mind remoue:
But oft in armes he gan her close,
A cold companion I suppose.

If thus Pigmalion pind away,
For loue of such a Marble stone:
What maruell then though I decay

With

Sith pittious plaint, and grievous grone:
That lone a litley Ladie bright,
Who hath dame natures points aright

Oh would I might Pigmaliions part
In some respects now fully play,
Her to imbrace that hath my heart,
And sometimes in my bed to lay:
I should finde better pastime sure,
Then poore Pigmalion could procure.

But (oh) I dare not burning best,
Pelingring loue, to her unfold,
For feare of further daungers best,
If that the same disdain shee should:
Therefore with Syphis I mone,
Thus rolling stil the restlesse stone.

FINIS.

A Louer hath his Ladies heart,
And writes to her as is his part.

LIke as the valiant Souldier stout
When conquest he hath wonne,
Reioyceth much (expulsing doubt)
For such a deepe so done.

As the shipman, when that he
The struggling stormes hath past,
Doeth ioy in minde, at length to see
The calme and gentle blast.

As the Merchant, when great toyle
and tranell he hath had,
In many a forrein countrey soyle,
at his returne is glad.

So I likewise whome Cupid soze,

R 2

hath

hath wearied with his warre,
 And tossed with his raging roze
 of Seas, that make oz marre:
 Sith daunger great at length I haue
 (the Gods I thanke therefore)
 Attend the thing that I doe craue:
 so now I toy much moze,
 Then any of the foresaid states:
 and good cause is there why:
 For if I had not found good states,
 right well forsooth knew I,
 My griefe had beene much moze then theirs
 with nothing lesse then death,
 Or liuing else in deadly feares,
 while I had ioyde this breath.
 But sith that all my doubts are past,
 I toy, and toy againe:
 For that I haue obtained at last,
 redressse of greatest paine.
 And you dear dame to whom I write
 mine onely ioy and skay,
 Be glad with me, reuiue your spirit:
 as well I trust you may.
 For though the time be not yet come,
 it is not long behinde,
 Ere we shall ioy the totall summe,
 and haue our wished mind.
 Then shalbe ride our tructhfull hearts,
 then shall our loue be showane:
 Then shall be left our lingring smarte,
 then shall no griefe be knowne:
 But in the meane time faithfully,
 (as both of right behoue,)
 Let ech shewe other constancie,

With

With stedfast fixed loue.

Let both our mindes together gree,
as though they were but one:

Sith both our hearts so fixed be,
as can be better none.

Whereof I doubt not (God I take
to witnesse at this time,)

For I had rather life forlake,
then chaunce should such a crime,

The like I know in you doth rest,
and shall continue still:

As faithfully you haue exprest,
your true loue and good will,

Thus rest I then my heart (my deare,)
(who makes my ioyes excell:)

The Gods be guide from doubtingfeare,
and thus my deare Farewell

FINIS.

A Louer sicke for verie loue,
To pitie doth his Ladie moue.

Sith God doth guide the course of man
directing all his waies,

And ordereth euerie liuing thing,
as his good will doth please,

We mortall men must needes submit,
our selues to Gods decree:

And looke what fate shall please him send
therewith content to bee.

Sometimes by health and wealth he doth
declare his seruient loue,

And oft againe with sicknesse great,
our vessels fraile doth prone.

And for example, I my selfe

of late his hand haue felt :
 But now at last most louingly.
 With me againe hath delt.
 Yea Atropos had almost cut
 my vitall threed asunder:
 If thother Sisters had not saide,
 it should continue longer.
 Yea dreadfull death stode at the doze
 and would haue stepped in :
 If mightie ioue (who ruleth all)
 had not contrarie bin.
 Thus haue I tost the toppling strife,
 twixt lingring life and death,
 which almost had bereft from me,
 this present vitall breath,
 Then iudge nothing a misse (my deer)
 ne let me blamed be.
 Although in deede of many daies,
 I haue not bene with thee.
 For sure thou hast bene still with mee,
 and present in my minde :
 Though feeble ioynts and lacke of strength,
 at home my corpes assignd.
 So that I could not come to thee,
 as I would faine haue done.
 And as I will by Gods good grace,
 when I my health hath wonne.
 But in the meane time this shalbe,
 the cheartillie to pray,
 That if thou haue occasion for
 to come, or goe this way,
 To take the paines to visite me,
 With passions yet opprest:
 For sure thy pleasure will me ioy,

and purchase me great rest.
 Thus being bold now for to crane,
 this fauour at thy hand,
 with fingers faint I finish here
 and still thy seruant stand.

FINIS.

A faithfull Louer feeling smart,
 doth nip his Ladie false of heart.

Like as the Crocodile,
 that beast of cruell kinde,
 Doth weepe and waile, and make great mone
 mans senses so to blinde:
 And doth dissemble much,
 with flattering false intent:
 As though great loue, and friendship eke,
 to him pooze man the ment.
 Untill such time that she,
 haue caught him in his clawes:
 But then (Alas) with bloudie teeth,
 she kills where is no cause.
 So thou (deare dame) hast done,
 (or wouldest at least) by mee?
 Not forcing nor to hurt thy friend,
 though no iust cause there be.
 May I not iustly say,
 oh cruell Tyger than,
 what meanest thou in raging wise,
 to kill a faithfull man?
 Is faithfull firmly fixt,
 is promise perfect made,
 Of thee (deare dame) no more esteem'd?
 then cruell is thy trade.
 Why shouldst thou delerey,

the heart that would thee well:
 And after pleasant friendly wordes,
 to shewe thy selfe so fell?
 How canst thou then excuse,
 thy double dealing heart:
 Sith vnderferued certainly,
 thou caused mee to smart?
 But for thy fickle faith,
 and promise broken so:
 The Gods (no doubt) shall thee reward,
 with pinching paine and wo.
 Then shalt thou iustly feele,
 how thou hast delt with mee:
 And then also shall I reioice,
 thy punishment to see.
 I read how Harpelus,
 faire Phillida did pray:
 But she with checking taunts and mockes
 his purpose did gaine say.
 The Gods regarding this,
 tooke pittie on his case,
 And punished her cruell fact,
 within a little space.
 Her heart was shortly set
 on fire, with Corins loue:
 Who passed not a pin for her,
 as she did plainly proue.
 Whereby she pinde away,
 the like may chaunce to you,
 Or greater punishment (no doubt,
 sith thou hast beene vntrue.
 Thinke not therfore thou canst
 vnpunished remaine:
 For why? thy fault is worse then hers

an' undyed fold certaine.
 Well, well, I say leaue off,
 thy cruell scourging minde:
 And practise not thy faith to be,
 so false and so vnkinde.
 Else shalt thou surely feele,
 the force of Cupids bowe:
 whose arrowes haue not toucht & yet
 as thou doest plainly shewe:
 And thus (deare dame) adieu,
 Sith that thou art so strange:
 For certainly I know right well,
 that England is no graunge.
 And now I will take hold
 vpon some stedfast stay:
 Not forcing for the slipperie Cele,
 Sith she will needes away.
 And as the burned childe,
 the fire still doth dreepe:
 So am I warned now at first,
 hereafter to take heede.

Finis.

W. F.

A Table

A Table of the principall matters contained in this Booke

The Contents of the first Booke.

Institutions howe to cause	39
Indite Epistles & letters, &c. pag. 9	The example. 40
The definition of an epistle or letter. ib.	How to write in ones behalfe, for an offence or criminal cause. 41
Example of an epistle of doctrine. 21	The Example. 42
Example of an Epistle of mirth. ib.	Howe to request the counsel of an aduocat. 44
Example of an Epistle of grauitie. 22	The Example. 45
The diuision of an Epistle or letter. 23	How to answer such a like mater. 46
The first stile or mater, wherein the cause is specified. ib.	The Example. 47
The second stile, wherein the cause is first, afterwards the intent, and then the conclusion. 25	How to thanke an aduocate for a cause by him conducted. 48
The third stile, in this order, the intent, the cause and the conclusion. 26	The Example. 49
The 4 stile, in this order, the conclusion, the cause, and the intent. 27	How to request a temporal benefite. 50
Denys the ryant wytheth to the Burgesles of Naples. 30	The Example. 51
The answer in like forme. 31	How to answer granting a temporal benefite. 52
A letter written to the King, in fauour of one pretending the order of knighthood. 36	The Example. 53
	How to giue thanks for a temporal gift received. 54
	The Example. 55
	Howe to write vnder the demonstratiue gender, in the praise of some bodie. 59
	The Example. 60
	Howe to write vnder the demonstratiue gender blaming or displaying another. 62
How to write in a mans behalfe, for a civil	The Example, wherein a certane man wytheth to Cicero

The Table.

Cicero, touching the cons- picac: of Catiline. 63	The example, wherein Lentulus comforteth Ci- cero who, thorough the malice of Clodius, was exiled. 80
How to write by ma- ner of complaint or la- mentation, for an iniurie received. 65	How to write episto- les, certifying our knowledge in a mat- ter. 82
The Example, wherein Hippius writeth to Cesar of iniurie doone him by Cicero. 66	The example, wherein Cicero testifieth vnto the iudge, that Clodius was at Rome, the same daye that the sacred things of Vesta were violated. 83
How to write when one friend comforteth an other in an iniurie recei- ued. 68	How to certifie some newes lately hapned. 84
The Example, wherein Cesar comforteth Hipp- ius, touching the con- tents of the letters before written. 69	The example, wherein one friend writeth to an other of newes at the Court. 85
How to write a letter of complaint for a misfor- tune: demanding counsel or consolation. 70	How to aduertise one, of the conditions of an other. 87
The Example, wherein a father lamenting the death of his sonne, writ- teth to a friend of his 71	The example, wherein Cicero declareth vnto Ce- sar, the conditions of Ap- polonius Orator of Rhodes. 88
How one friend should answer another, comfort- ing him for his losse. 73	How to write a Proff- ciate or Congratulation for an office or dignitie. 89
The Example wherein one friend comforteth an other, for the death of his sonne. 74	The example, wherein one friend reioiceth with an other, of the office that king hath giuen him. 90
How to write letters being in exile, vnder hope to obtain restitution, aid, counsel, or comfort. 76	How to write letters reioicing of our friends health or safe returne. 91
The Example, wherein Cicero lamenteth to Len- tulus, that by the hatred of Clodius he is exiled. 77	The example, wherein one friend reioiceth of an others recovery to helth. 94
How to comfort our friend in his exile. 79	How to exhort to bee true 94

The Table.

tue and good maners. 95	for the crime of conspiras cie, imposed against him by Cicero 101
The example, wherein a friend exhorteth a young man to obtaine vertue. 96	How to write inuective epistles of contention, re- prehending another for ignorance in studie. 104
Howe to dissuade our friends from reioycing unadvisedly, or foolishly. 98	The example, wherein a certaine Barbar writeth to a doctor of Physicke concerning his aduersary a Chyrurgian 105
The example, wherein Cicero dissuadeth Curio from reioycing, that Ces- sar is made Emperour. ib.	How to write a defence in a contention 108
Howe to write letters exhorting to lamentati- on. 101	The example, wherein the Chyrurgian defendeth himselfe to the physician against his aduersary the Barbar. 109
The example, wherein Cicero exhorteth Plan- tus, to lament the oppres- sion of the publike weale. 101	How to write domestick call and familiar letters of Epistles. 112
How to dissuade from sorrowe. 103	The example of a com- mon stile in peace. 122
The example, wherein Brutus dissuadeth mar- cus Antonius, from sor- rowing for the death of Cesar. 106	How to write other do- mesticall letters of fami- liar businesse 123
How to write inuective letters, reprehending ep- ther friend or foe, for some crime of negligence. 107	The example, wherein one friend aduertiseth an other of the suite that he hath couered. ib.
The example, wherein Cicero inuiceth against Lucius Catilina, who con- spired against the pub- like weale. 97	How to visit our friend with letters, not hauing any great matter, to writ 125
How to write repug- ning letters, epther to friend or foe, for charging vs with a fault. 107	The example of the stile in that case 126
The example, wherein Lu. Ca purgeth himselfe to the Senate of Rome, 128	Howe to write of some small affaire, businesse, or newes. 127
	The example wherein one friend writeth to an other of certaine small newes. 128

Howe

The Table.

Howe to write Letters containing diuerse and containing some pleasant sundrie matters	140
testis of our selues, besides The example, wherein other matters.	129
The example, wherein a souldier writeth to his Captaine.	130
Howe to write Letters concerning merie testis of taunts by some other.	132
The example, wherein Cicero testeth with Dales rus.	131
Howe to write Letters giuing general commissi- on and charge of busines or affaires	133
The example, wherein Cicero committeth to Scipio his authoritie or uer all his businesse in Rome.	134
Howe to write Letters gi- uing particular commis- sion for some affaires.	136
The example, wherein Appianus constituteth Ci- cero his recuer in Sici- lia.	137
Howe to write certaine mixed letters.	138
The example, wherein Cicero writeth to Curio concerning his busines.	139
Howe to write Letters	151
containing diuerse and sundrie matters	140
The example, wherein Tullie writeth to Pompei- us of comforting, graue & domestical matters.	141
How a prince faithfull ly certifieth the worthie qualities of a man.	143
The example, wherein the duke of Venice certi- fieth the wisdom & sci- ence of S. A.	144
Howe a greate prince writeth of peace or wars &c.	145
The example, wherein the Emperour maketh Cicero writeth to peace with the King of Hungarie,	146
How a noble man writ- eth Letters for the pro- motion of a man.	148
The example, wherein the Countie of Pante writeth to the promotion of M.	149
How a prince ecclesias- tical or temporal writeth letters forbidding a thing	150
The example, wherein the pope forbiddeth king Ferrand the building of a Castle.	151

The contents of the second Booke.

H ermolaus Barbas writeth vnto Angelus	
rus writeth vnto Politianus	159
Geor. Marsula.	154
Hermolaus Barbarus writeth to Angelus Po- litianus.	157
Marsilius Falecius	
Politi. answereth vnto Marsilius Ficinius.	160
Innocent pope, to An- gelus Politianus.	161
Prince Luci, to the La- die	

The Table.

die Mastraxeres.	162	Politian to an enu-	ib.
The answer of Ma-		ous person.	ib.
straxeres to prince Lucis		Politian to a flaundes	
doi.	163	rer and detractor.	176
Juno cent the vii. pope		Politian to his friend	
to his welbeloued sonne		Celax Carment.	177
Laurentius de Medicis		Politian to Iaines	
	166	Modest.	ib.
Angelus Politianus,		Politian to an vncons	
to Innocent the 8. Pope,		stant person.	ib.
rendreth salutation.	167	Angelus Politianus,	
Saluanc to his self		to picus Mirandula.	ib.
low laughes and souldis		Politian to a friend of	
ers.	168	his.	178
A certain man writeth		Politian to a promise	
to a dookeburder of Pa-		breaker.	ib.
rise.	170	Politian to his friend.	
An Epistle of Angelus			179
Politianus, to Laurentis		Politian to picus	
us de Medicis his Wif-		Mirandula.	ib.
ele.	172	Politian to a certaine	
Angelus Politianus		friend of his	180
to a certaine friend of his		An Epistle of Ioan-	
	175	nes picus Mirandula,	
Politian to his friends		to his deare friend Iaco-	
		bus Antiquarius.	ib.

The contents of the third Booke.

A Father writeth vnto	her brother	195
to his sonne.		183
The answer of the	ther vnto his sister.	197
sonne vnto his father.		188
The father writeth vnto	her daughter.	198
to the sonne.		190
The sonne maketh an	answer to her mother.	199
swere to his father.		191
The wife writeth vnto	another.	200
her husband.		192
The answer of the hus-	band vnto another.	202
band vnto his wife.		194
A sister writeth vnto	unto a noble captein.	203
		The

The Table.

The answer of the cap- taine vnto the gentleman	204	The answer of the pynce declaring the de- mand to be dishonest.	219
One gentleman wis- seth vnto another.	205	The excuse, for that the demand was against ius- tice.	220
The answer of one gentleman vnto another.	ib.	To aske thy friend be- ing in prison for de bt.	221
One merchant wyiteth vnto another.	206	To shewe thy selfe for- rowful for the misfortune of thy friend.	222
The answer of one merchant vnto another.	207	The exhortation of a Captaine vnto his sold- iers.	223
A merchaunt wyiteth vnto his factor.	209	To demand entertaim- ment of a great capteine.	224
The answer of the fac- tor vnto the Merchant.	210	To excuse thy selfe for being negligēt in writing vnto thy friend.	ibid.
One Cashier wyiteth vnto another.	211	To put thy friend in re- membraunce of thy busi- nesse.	225
One cashier vnto an- other.	ib.	To require aske at thy friends hande, in tyme of pouertie.	236
One friend wyiteth vnto another.	212	To write vnto an ad- uocate.	227
The answer of one friend vnto another.	213	To answer thy friend haueing praised thee.	228
One friend wyiteth in another's behalfe.	214	The reply vnto the same.	229
The answer vnto his friend.	215	To shew thy selfe thank- ful for a benefite receiued.	230
A man wyiteth to his aduersarie.	ibid.	The same after an o- ther maner.	231
The answer of the ad- uersarie.	216		
To write vnto a pynce in a prisoners behalfe.	118		

The contents of the fourth Books.

E rialus wyiteth vnto to Lucrecia.	231	Ip wyiteth to Quiana	234
Anaxartes pitifull		The gentle answer of Qu- iana to Anaxartes.	235
		The	

The Table.

The lover to his Ladie expresse. &c.	245
after long absence. ib.	One wyles in earnest.
A certaine lover wyls	oz in test, &c.
236	246
test to his Ladie.	A lover perst with Cu-
236	pids bowe, &c.
A lover requesteth his	248
Ladies loue.	A secrete lover wyles
238	his will, &c.
The answer of his La-	249
die.	A lover hath his La-
239	dies heart, &c.
The replie of the lover.	251
241	A Lover sicke for verie
A lover wylteth vnto	loue, &c.
his Ladie.	252
243	A faithfull lover feeling
A constant lover doeth	smart, &c.
	255

FINIS.

